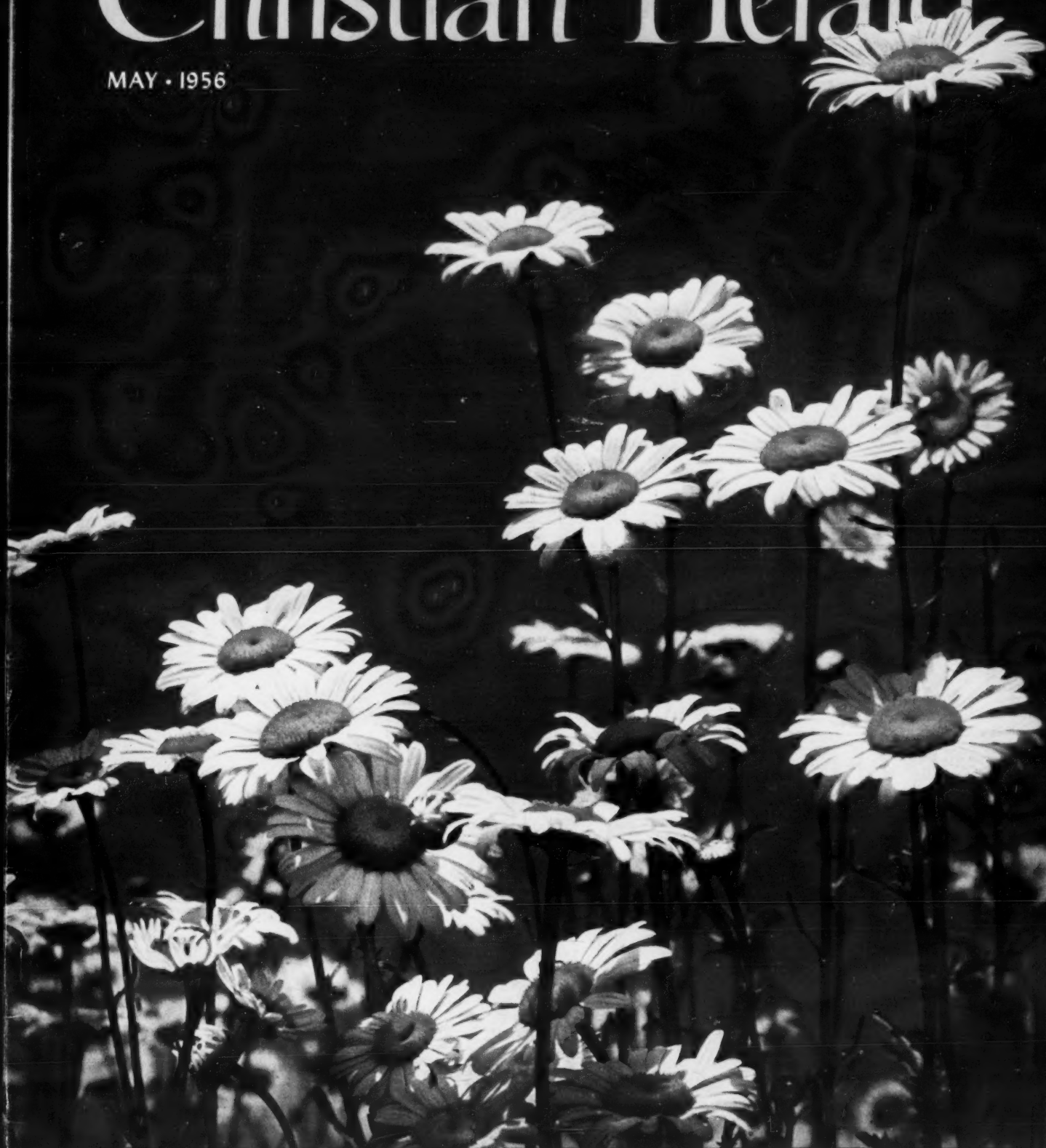


Christian Herald

MAY • 1956



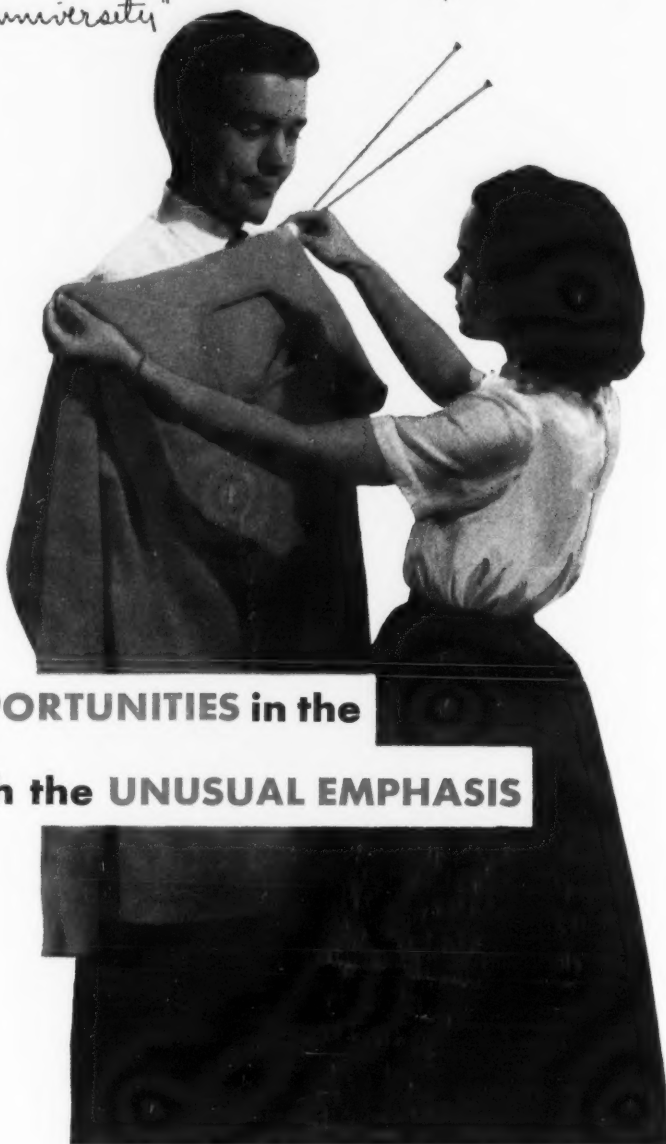
In this issue: THE BAD HABIT OF JUDGING OTHERS
Plus A NEW LOOK AT THAT STRANGE CANA STORY

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Summer Session—June 4-July 7

Beauty Expert Discovers Why...

Older Women Look Younger!

By NANCY ANN STOKES

I WAS there last Tuesday night, when Hollywood's leading beauty authority, Mr. Ern Westmore, revealed the 3 things that make a woman look older. Then he showed how to remove 5, 10 even 15 years from your appearance with nothing more than a lipstick and eyebrow pencil. It was so ridiculously easy I was amazed.

You see, to create a youthful appearance you must first understand what makes a woman look older. If, while applying lipstick, you turn the corners of your mouth downward, you sag the expression of your face. Even more distressing, "bent-down" lips make your nose appear longer and your chin heavily drooped.

For a youthful appearance flatter the corners of your lips with a pleasant upward flourish. Your face will suddenly appear younger. Your nose more delicate. Your chin firm and proud. You'll give "lift" to your features, freshness to your face.

Beauty Secret Number Two

What could be a more cherished possession than the flashing eyes of youth? And the secret to eyes that shimmer and shine with a magical twinkle is the way you shape your brows.

Flat brows burden your face with a top-heavy look. Thick brows cloud your eyes with the drowsy stare of middle age. Arch your brows too high and you're left with a gaping, vacant expression. Then what is the perfect shaped eyebrow? Oddly enough there are 5 perfect eyebrows... but only one is meant for you.

You see, there are 5 basic shapes of faces. Either you have an oval shape face, a round shape face, a square, oblong or triangle shape face. And there's a special way to arch your eyebrows for your shape face. In a moment you'll discover just which shape brows can re-awaken blossoming youth in your face. But first, let's discuss your big stride to youthful loveliness.

Your Face Never Grows Old

Did you know that your face never grows old? Yes, once you've reached the age of 21 all your facial features are set for life. From 21 years on you'll always have the same eyes, the same nose, the same chin. Your features never change... but your skin does! Your face doesn't age... it's your skin that grows old. And nothing telegraphs age faster than dark under-eye circles... unsightly

marks and blemishes... or lines and wrinkles that weave a murky "cobweb" in your complexion. That's why you must wipe away these signs and lines of age once and for all! You must stop your complexion from shouting your age to the world!

Right now you are probably saying... "Well, you've told me the three things that'll make me look younger. The right shape lips, proper eyebrows and a perfect, flawless complexion. But just how can I accomplish these things?" So let's start at the beginning.

Lips Meant for You

In Hollywood there's an old saying... "Nature just gave you lips... but Ern Westmore gives Beauty to your lips." What's his secret?—his plastic Hollywood lip outlines. And I've made special arrangements for you to get a complete set of these easy-to-use lip-outlines as a **FREE GIFT**.

Here's all you do. First, determine your basic shape face with a quick glance at page 32 of the **"FREE HOLLYWOOD GLAMOUR GRAPH,"** included with your free Hollywood lip outlines. Then select the proper lip outline for your shape face—place it over your lips... and fill in with lipstick. Your newly shaped lips will remove years from your appearance and add vivid warmth to your face.

Now Let's Give You Beautiful Eyes

Here again, you use another Ern Westmore beauty-aid that's yours as a free gift... his Hollywood eyebrow outlines. Simply select the right eyebrow outline for your shape face... place it over your brow... then fill in with your eyebrow pencil. Your eyes will sparkle and gleam even at the end of a long, long evening.

But wait!... You're not finished yet. To complete your new and thrilling appearance you must take one more beauty-step. You must rid yourself of every line, mark, wrinkle and blemish. You must make your skin supple and smooth... give yourself an appealing "peaches-and-cream" complexion.

Ern Westmore, Dean of Hollywood Makeup Artists, Tells Truth About Movie Stars



"Often people ask me, how is it so many actresses who are 'older' can still play glamorous-girl parts? It's simple. It's not how old you are... but how old you look! These actresses just don't happen to stay young-looking... they've got certain secrets. That's why I invite every woman over 25-years-old to read this page. Here are the same beauty-tricks we use on the stars. Try them yourself. See if the first two tricks alone don't make you look 10 years younger in just a few minutes!"

Here's How...

Can you imagine a make-up so incredible, it covers up marks, blemishes and wrinkles completely out of sight? Can you imagine a make-up so unusual it makes dark circles and crows feet disappear instantly! Can you imagine a make-up so different from any you've ever tried it removes the shiny gleam from oily skin restores a dewy-freshness to dry skin... glides a wondrous smoothness onto crepe-paper skin... actually conceals all your flaws without making your face in a harsh, "made-up" look. And can you imagine a make-up so revolutionary it enlivens dull-skin with a bright luminous glow—makes sallow complexions blossom forth in subtle tones of pink... pampers every skin with a feather-light texture... and gives you the glorious effect of constantly being seen in a delightful candlelight glow. Yes, a magical make-up that blends so naturally with your complexion you can't even tell where the make-up ends and skin begins!

Lasts 24 Hours... and You Don't Even Need Powder

And just imagine! It lasts 24 hours! You apply a few drops in the morning and your complexion remains so fresh and bright you need no more make-up... NOT EVEN A TOUCH-UP... for the entire day! Because here for the first time is a complete make-up—a foundation, powder and cover-up all in one.

Yes, now your skin will be so soft and smooth it'll make fine silk look rough. And since you need no powder there's no need to fret about that worrisome shiny-face look. The name of this heavenly discovery is **Charles Antell's Super Lanolin Liquid Makeup**... and here is how you can try it without risking a single penny... and receive a valuable set of **FREE GIFTS** at the same time.

Act Now For Free Gift

To try **SUPER LANOLIN LIQUID MAKEUP** at our risk, send no money... JUST the Free-Gift coupon. When your makeup and Beauty Kit arrive, take these 3 simple steps to beauty:

1. Apply make-up for a bright, fresh, Younger-looking complexion.
 2. Then, use the Free Lip and Eyebrow Outlines to create beautiful lips and expressive eyes.
 3. Finish your "new look" with your Free Super Lanolin Lipstick and Super Lanolin Liquid Rouge.
- If you can't look into your mirror and honestly say that you look 5, 10 or 15 years younger... if even a single line, mark or blemish is still visible... if your friends and loved ones don't shower you with compliments galore on your new youthful appearance... simply return the make-up for your full money back. But keep the **Ern Westmore Hollywood Beauty Kit** as a **FREE GIFT**! The sooner you order... the sooner you will possess a new, flattering, youthful appearance. So **ACT NOW!**

AVAILABLE AT MOST COSMETIC COUNTERS



HOW MANY YEARS YOUNGER WOULD YOU LIKE TO LOOK?

You are now looking at Mrs. Helen Douglas... 42-year-old housewife from Los Angeles, Calif. By simply using the wonderful beauty-tricks described on this page... she recaptured her youthful loveliness in just a few minutes! Believe it or not, this is the same Mrs. Douglas just a few minutes before using the 3 magic beauty steps.



How To Look 5, 10, Even 15 Years Younger In Minutes!



32-year-old mother recaptures "June Bride Loveliness" in just a few minutes with 3 simple changes. Mrs. W. Cona, Toledo, Ohio.



How old is this woman?—31 or 41? Well she's 41 in years, 31 in appearance. Read her secret on this page. Mrs. B. Oster, Kenosha, Wis.



Life begins at 50 for Mrs. R. Markisko of Phila., Pa. She looks like 40, feels like 20 after discovering 3 Hollywood make-up secrets!



First, wipe away all lines, wrinkles, dark under-eye circles, marks and blemishes that about age to the world. Also wipe away under-eye puffiness, crinkly skin about neck and throat. Do this with make-up trick described in **FREE** booklet!



Next, create the perfect shape eyebrows for your shape face. There are 5 basic shapes of faces you know. And there is a properly shaped eyebrow for each shape face. To discover your basic shape face see special "Glamour Graph" section you get **FREE!**



Now give inviting appeal to your face... a firmer appearance to your chin. Finish your change-to-youth by properly shaping your lips. To eliminate the 2 big mistakes

most women make when applying lipstick... see **FREE** Gift offer below.

If Not Available At Your Favorite Store Mail No Risk Coupon Today!

CHARLES ANTELL
COSMETIC DIVISION, DEPT. M-6
BALTIMORE 3, MD.

Yes, I would like to try your newly-discovered **SUPER LANOLIN LIQUID MAKEUP** entirely at my risk! I would also like to receive **FREE** your Hollywood Beauty Kit. When my Beauty Kit and 6-months' supply makeup arrives I will pay postman \$5.00* plus C.O.D. postage. I understand that if your makeup doesn't do all you promise I may return it for my full money back... BUT I can keep your **FREE HOLLYWOOD KIT** just for trying your new liquid makeup.

Check Shade Desired: ☐ Fair ☐ Neutral ☐ Medium
☐ Light Brunette ☐ Brunette ☐ Suntan—For deeply tanned skins

Your lipstick, liquid rouge, eyebrow and lip pencils in your **FREE** Hollywood Beauty Kit will be carefully selected under the expert supervision of Ern Westmore to match the shade of your makeup.

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FREE! MAKE-UP KIT! 7 Essential Beauty Aids Worth \$5.00



Your Free Hollywood Beauty Kit

- 6 Hollywood Eyebrow outlines (one for each shape face).
- 6 Hollywood Lip outlines (one for each shape face).
- 1 "Fine-Point" Eyebrow Pencil.
- 1 "Morn-till-Nite" Lipstick in the Beautifully styled "Futura-Goldust" Case.
- 8 Months' size of Charles Antell's "Pink Blush" Liquid Rouge.
- 1 "Buk Tone" Lip Pencil.
- 1 "Fine-Point" Eyebrow Pencil.
- 1 "Morn-till-Nite" Lipstick in the Beautifully styled "Futura-Goldust" Case.

Never Offered Before

Never before has this complete Hollywood Beauty Kit been available. This is the first time Ern Westmore has permitted the release of his exclusive Hollywood lip and eyebrow

outlines. And if you take advantage of this last chance offer... just look at what you get **ABSOLUTELY FREE!**

The Ern Westmore Hollywood Glamour Graph... a 32-page illustrated beauty guide that shows at a glance each of the 5 basic shape faces, how to style your hair and apply your make-up for your particular shape face.

Remember, this complete Hollywood Beauty Kit is yours as a **FREE GIFT** just for trying Charles Antell's new Super Lanolin Liquid Makeup. You may keep your Hollywood Beauty Kit and get your full money back if you are not fully satisfied with this great new makeup discovery. Mail Coupon TODAY!

all in the family

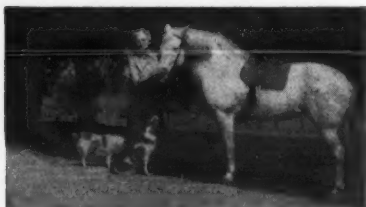


Hoosier Robert Bontrager, on furlough from missionary work in the Belgian Congo, is studying for a graduate degree in Journalism at Syracuse

University. He and his wife, both graduates of Biblical Seminary in New York, direct the union press and bookshop, *La Librarie Evangelique au Congo* in Leopoldville, where they will return late this summer. *The Gifts*, (p. 22) is his first attempt at fiction.

Missie, the winsome 2-year-old to whom Thelma Mitcham addresses *To My Adopted Daughter* (p. 28), is her mother's most time-consuming hobby, having replaced such strenuous activities as golf and horseback riding. Mrs. Mitcham still finds time for collecting copper and brass, however. She's a graduate of Wesleyan College, Macon, Georgia.

Chicken-farmer's wife Marie W. Musselwhite (*Where's Mother?* p. 26) has two horses, five dogs—besides the strays she



rehabilitates—a lake stocked with game fish and hundreds of birds to enjoy. With all these pleasant distractions, she works on a country newspaper, helps her retired-executive husband with his chickens, and plays the organ for her church.



"Daffy" on the subject of words, is the way Webb Garrison (*Where It Came From* p. 30) describes himself. On the staff of the Methodist Board of Education in Nashville, he has three books and many magazine articles to his credit.

Next month: John W. McKelvey looks at a new bestseller, measures its implications for church people like yourself, writes entertainingly and provocatively of *Bridey Murphy* and *You*. Anne West takes you on an adventurous journey with Congregationalist home missionary Leila Anderson, dubbed *Pilgrim Circuit Rider*. And, after a test period during which the Sunday-school lessons were omitted, they resume—by popular and vociferous request—in new form.

MAY, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 79 NUMBER 5

CHRISTIAN HERALD

Doctors Report That New Miracle Reducing Plan

FLOATS FAT RIGHT OUT OF YOUR BODY

Released for the first time! The amazing scientific discovery that melts UP TO 37 POUNDS off men and women—without starvation diets, without a single hungry moment, without even giving up the food you love!

Here it is! The product you've been hearing whispers about for months. The "Little Grey Magic Pill" that up to now leading doctors gave to only a few selected patients—featured in THE FAT-MELTER PLAN that works even while you sleep . . . that takes all the torture out of reducing . . . that produces such amazing results that in as little as ten days your friends may not even recognize you!

Of course it sounds too good to be true! But you can try this amazing plan, for those first ten fabulous days, ENTIRELY AT OUR RISK! It must work for you! It must give you the same fantastic results reported in medical test after medical test—OR IT DOESN'T COST YOU A PENNY!

What can you lose—but ugly fat! Read these thrilling facts. Try this No-Risk Offer, TODAY! Stop Torturing Yourself!

Here's Why Other Reducers Always Failed!

Here are the straight facts, exactly as these doctors explained it to their trusted friends and patients when they wanted to reduce—exactly as your doctor would tell YOU! For years, doctors have known that ordinary reducing plans—that you pay \$5, \$10 and even \$15 for in the stores—are completely passive! That they depend strictly on your own will power—on your ability to starve that fat off your body. All that these ordinary reducing plans are able to give you . . . for your \$5, or \$10, or \$15—are HINGERS-APPEALING PRODUCTS—pills, powders or liquids that do nothing more than swell up in your stomach—that do nothing more than "dull" your hunger a little.

But not one of these products could do anything to ACTIVELY help you reduce your weight! To take the strain off that "starvation" diet! To actually help you BURN UP that ugly fat . . . MELT IT AWAY—FOREVER!

So what happened? If you were overweight, you struggled to do the job of reducing BY YOURSELF! You took your hunger-appealing pills religiously. You

pushed away the foods you love. You spent week after week of torture. And finally, if you were lucky, you carved off 5, 10, or even 12 precious pounds.

And then your will power snapped! You broke your terrible diet. You discovered that your little pills were useless to keep you away from foods you loved. And the fat flowed back—heavier and uglier, and more deadly than ever before!

And so you tried another passive plan. And another. And another. And another. And then if you were like the men and women whose fantastic case histories are a matter of medical record—perhaps you went to your doctor and asked him for AN EASY WAY OUT—WITHOUT TORTURE—AND WITHOUT SLIDING BACK!

Yes! You Can Lose Weight Faster and Easier Than You've Ever Dreamed!

These doctors had the answer in a tiny gray pill—and a common-sense plan.

In their hands—so tiny that they could balance it on the tip of their little finger—was the greatest weapon ever discovered against deadly, excess fat. It was a miraculous compound called LECITHIN—whose amazing fat-dissolving properties had been discovered by a Nobel prize-winner—the co-discoverer of insulin!

Even as you read this page, this same exact LECITHIN is being used to fight coronary heart disease—because it helps melt away the deposits of fat that are blocking the arteries of crippled hearts!

Doctors took this miracle LECITHIN, combined it with a multi-vitamin tablet to protect your health and then added methyl-cellulose to help curb your hunger and reduce even faster!

Because this product was perfectly safe—and as easy to take as an aspirin—many had used it themselves, when they wanted to lose weight. And the results proved—over and over again—in rigid scientific tests with their own patients—were fantastic!

Overweight Is a Death-Trap Free Yourself From It Today!

Here is the simple truth! If you are overweight today, then the chances are that you may die up to 20 years sooner than you otherwise should. Does this sound impossible? It is proven by doctors' files all over America. Here is the frightful record . . . here is the future that YOU CAN ESCAPE, if you simply make up your mind—TODAY!

HEART DISEASE—kills 75% more women who are overweight, and 42% more men who are overweight, than it does victims of normal, healthy weight!

DIABETES—claims 85% of its victims, excluding children, from men and women who are overweight at the onset of this dread disease!

HIGH BLOOD PRESSURE—kills 25% more overweight men in the critical 40-44 year old age group than it does men of normal, healthy weight!

And, **ARTHRITIS AND RHEUMATISM** are drastically speeded up by the terrible pres-



sure of overweight! And frantic research is going on in laboratories all over America, trying to determine the connection between overweight and uterine CANCER—the most dreaded disease of all! Overweight is the Trojan Horse, that leads death and disease into your body! And it can be destroyed! Learn how easily, how quickly, how painlessly you can cut down on those deadly calories—how safely and quickly those deadly pounds can melt away! Try the amazing No-Risk Trial described on this page! Do it TODAY!

Medical Proof!

Doctors' Tests Show Startling Weight Losses, With Complete Comfort and Safety!

"Results were highly gratifying. All 8 of the patients tested lost significant amounts of weight. The least amount was 5 pounds, and several lost 17, 18, and even 37 pounds in one case." — Prominent New York physician.

"Extraordinarily favorable results. Over 95% of the patients tested lost significant amounts of weight: 12, 13, 16, 18 and 19 pounds lost were common throughout the tests." — Director of Nationally Known Nutritional Research Organization.

Users Report Average of 7 Pounds Lost in First 14 Days!

I could feel it working for me right away . . . Have lost 12 pounds in 12 days, and maybe by the time you receive this, I will have lost more — Mrs. F. W. C., Greenfield, Mass.

Lost 7 pounds in 10 days. Can't thank you enough — Mrs. E. F. Lehanon, N. J.

Took off 5 pounds in first 7 days. — Mrs. J. K. Brooklyn, N. Y.

Lost 10 pounds in 15 days. And I was extra happy — Miss B. J. M., Battle Creek, Mich.

Lost 7 pounds in 8 days. Please rush me more — Mr. S. Marion, Kansas.

Took off 15 pounds in first 3 weeks. Most compliment you — Mr. J. V. Olas, Hawaii.

Up to 37 Pounds Gone—Forever!

They instructed dozens of patients to test this new miracle plan in their own homes, under the doctors' supervision. These men and women did NOT give up the foods they loved—they simply and naturally cut down on them!

They were not given any starvation diets . . . they never experienced a single hungry moment . . . they reported, in case after case, that they felt more pep, more energy, more youth and vitality than they had known for years!

And then, day by day, faster and easier and safer than they had ever known before, the ugly excess fat around their bodies melted away! While they were eating three delicious meals a day, they were shedding as much as 5 pounds a week! While they were feasting on mouth-watering steaks, thick juicy slices of roast beef, potatoes, butter and bread—they were losing inch after inch after inch from around their waists, their thighs, their hips—al over their bodies! Clothes that they had discarded years before, began to come out of closets and attics. Men and women both—they began to notice a new young look to their chins and faces that they'd thought they'd lost forever.

And when the plan was over—in a matter of weeks—these men and women had lost as much as 17 and 25 and even 37 pounds. Without the slightest discomfort, they had turned their weight clock back 5, 10 and even 15 years! And their slim, trim figures were just beginning! They could continue to keep weight exactly as they wanted it for as long as they lived! Because from now on, for the rest of their lives, they had an active FAT-REDUCING PLAN that would actually help keep that ugly fat from forming on their bodies again.

Prove It Yourself! Try It for Ten Full Days—Entirely at Our Risk!

And now, this same tested and proven CALORIE CONTROL PLAN is yours to try in your own home, without gambling a penny—released through this announcement for the very first time! Yes, you can try this amazing Plan entirely at our risk! It must melt ugly, excess fat RIGHT OFF YOUR BODY, BEFORE YOUR VERY EYES, in the first ten days alone—OR EVERY CENT OF YOUR MONEY BACK!

Remember, this is not conjecture, guesswork or exaggeration.



WHICH OF THESE UGLY POCKETS OF FAT DO YOU WANT TO START DRAINING AWAY—THIS VERY WEEK!

Yes! Ugly excess fat accumulates in POCKETS under your skin. Actually builds up on your hips, waistline, thighs, bust, shoulders, face and chin distorting your entire body! But now you can DRAIN those ugly pockets of fat right out of your body! An amazing new plan—proven by doctors in test after medical test—actually helps you eat less without the slightest discomfort—helps you float away up to 37 pounds of that deadly, ugly fat—in a matter of weeks—without even giving up your favorite foods! Read the thrilling proof on this page! Try it yourself—entirely at our risk!

IT IS ESTABLISHED MEDICAL FACT! Your own doctor can confirm these statements. The principles behind this amazing treatment had been praised by leading medical journals all over the world. This Plan was proven almost 100% EFFECTIVE in one of the most dramatic tests in medical history! It will work for YOU!

The price is only \$2.98 for 90 tablets, or a full ten days' supply. This gives you miracle LECITHIN, to help melt that excess fat off your body . . . plus multi-

vitamin tablets, to safeguard your health . . . plus methyl-cellulose, to help curb your hunger and help you reduce even faster. Or, if you wish, you may order the wonder-working 20-day supply—twice as much—for only \$4.98! This is a saving of \$1! And the same money-back guarantee is yours, no matter which size you buy!

Remember, you have nothing to lose but ugly weight! Ten days must give you the results you have always dreamed of or your full money back. Act TODAY!

MAIL NO RISK COUPON TODAY!

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Yes, I want to try your miraculous new CALORIE CONTROL PLAN entirely at your risk! I understand that this amazing Plan contains THREE different aids: MIRACLE LECITHIN to help float ugly excess fat right out of my body; MULTI-VITAMIN tablets to completely safeguard my health, and METHYL-CELLULOSE to help curb hunger and help me reduce even faster! I will pay the postman only the low introductory price checked below, plus C.O.D. charge. I also understand that if I am not completely thrilled with the results obtained, I can return the used package within one month and get a FULL REFUND! No questions asked!

☐ I want the full ten days' supply for only \$2.98. ☐ I want the giant economy-size 20-day supply for only \$4.98. This is a saving of \$1.00.

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DOCTOR POLING

Answers Your Questions

Age of Accountability

• When, in your opinion, are children old enough to be introduced to Jesus Christ and make a personal commitment to Him as Lord and Saviour?

MICHIGAN

(Mrs.) L. J. U.

In my opinion, just as soon as children are old enough to listen to stories they should be given the story of Jesus; that just as soon as they are mature enough to make decisions in the home they should be invited to take their first steps toward accepting Jesus Christ. This was exactly the course that my parents took with me and with my sisters and brothers. As a pastor, repeatedly I found children of six and seven ready to meet the Master and claim Him as their Friend, as their Saviour and Lord.

American Mission to Greeks

• I have seen in CHRISTIAN HERALD an advertisement for the American Mission to Greeks, Inc. Can you tell me if this organization is honest and trustworthy? Will money donated really reach the needy who appeal for it in these ads?

FLORIDA

(Mrs.) N. M. K.

You may be assured that this American Mission to Greeks, Inc., is a worthy and thoroughly reliable organization. Both of the principals are Fundamentalists in their faith, and the Mission itself is doing a very important and vital work, despite opposition from the Greek Orthodox hierarchy. You may be assured also that the administrative and operative expenses are kept to a very low percentage of total income.

Negro Homeland

• Did not the Lord intend that there be a Negro nation since He placed them in Africa in large numbers? Would not the return of the Negroes to their homeland be a solution to the interracial problem in America? The Government of Liberia is patterned after that of the United States and is making remarkable progress along all lines—religious, economic, social and political. The climate is salubrious, too. Senate Bill 276 provides

for aid to persons desirous of migrating to the Republic of Liberia. Do you not think it a good bill?

GEORGIA

M. O. M.

Yes—for any who may wish to go to Liberia. Of course, Negro Americans, some of them in direct descent from Negroes who have been in this country considerably more than 200 years, look upon America and the United States as their homeland. No provision made for them on any other continent would satisfy them. They belong here just as much as I belong here, though my skin is of a lighter pigment. My ancestry is Dutch and German on my mother's side; Scotch, Irish, Welsh and English on my father's. If this principle were applied to me, I would not know just where to go.

Righting a Wrong

• If one has taken unjustly from a neighbor and now desires to repay—but if the party wronged is dead or cannot be reached, or if one does not have the financial wherewithal to repay—can he be forgiven?

MICHIGAN

H. W. L.

There are a good many "ifs" in this question, but God's forgiveness is conditioned only upon true repentance and upon the sincere desire and utmost effort to right a wrong.

Biblical Quotation?

• Does the following statement appear in the Bible: "The old must die and the young may?"

MAINE

C. R. R.

As of my knowledge, no. Longfellow, in "The Golden Legend," writes: "The young may die but the old must."

Should Women Cut Their Hair?

• Is it wrong for women to think more of modern beauty and have their hair cut, when God says He gave woman long hair for her glory and her covering—besides the waste of time and money?

W. VA.

(Mrs.) J. E. D.

Well, just how "long" should hair be to be long? And how much should

be covered? Some of my daughters, who are "glorious" to me, have shorter hair than some others. And some there are who have shorter hair—because it saves both time and money. Sister, let your conscience be your guide.

Getting Books Published

• I have written a book that, as I consider other volumes, is so much more worthy of a wide reading than many of these, I cannot understand why it has not succeeded. I have spent considerable sums trying to bring it to success. I am not interested in money but in doing good—but should I continue to invest in these efforts?

MISSOURI (Mrs.) H. G. W.

I have read the earnest letter from which this question has been prepared. Unfortunately those of us who are authors cannot compel free Americans to read the books we think they should read—even when they are our own books. This discovery I made some years ago. After the experience of this writer, I do not think that she should spend considerable sums in promoting the book she has written. Writing is an exacting profession and, to be successful, requires more than a good motive, high ideals and a sincere Christian purpose.

Church Names

• Our church is considering changing its name to, "The Smith Memorial Church." Why should any church, which really belongs to Christ, bear the name of a man?

CALIFORNIA (Mrs.) O. J. L.

This is a matter for the interested church to decide. I do not think a church separates itself from Christ because it has also its special memorial significance. "The Smith Memorial Church" can belong to Him, just as does St. John's Cathedral or Christ's Church.

Disciples Married?

• Were any of the Disciples married?

IOWA (Mrs.) L. B. T.

Matthew 8:15 makes clear the fact that Peter was married. Tradition says that Bartholomew was the bridegroom at the wedding at Cana. Philip is mentioned by Clement of Alexandria as having a wife and children. Nothing is known concerning the others.

Council Membership

• Is it true that the World Council of Churches admits to membership denominations or sects that do not believe in the deity of Jesus Christ?

IOWA A. L. O.

Absolutely not true.

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MY DEAR CHILD, MY VERY HEART

"When I married after an unhappy childhood, I felt that a new life of joy would start for me, but after only one year I was left a widow with a little baby girl to care for. During the next six years I had a great struggle, working in different houses and out in the open fields, because I had no other means of support. I was willing to do anything for this little child whom I loved beyond words. But the great fatigue and the cold of winter took their toll of my frail body, and one day I found myself in the Sanitarium of Lamia, suffering from tuberculosis. For two years now I have been separated from my dear child, my very heart. I had to leave her all alone in the streets. A kind woman took her in with her own children, but she is so poor herself she can barely manage to provide for her own. And how can my child find in a stranger the love of her mother? Feel with me in my pain and help me a little, so that I may be able to buy food and provide some clothes for my child. I can hardly write any more because my eyes are filled with tears and my heart is torn with grief. May God open your heart to answer the cry of a mother in desperation."

SOFIA SKONDRIANOU

You need not feel helpless in the face of such abject need. Every little bit helps, and here are some suggestions: For \$1.00 you can provide a 20 lb. surplus food package, for \$6.00 a clothing package, for \$25.00 the medicine for her healing, and for \$1.00 a Greek Bible for her salvation and comfort. As for the little child—wouldn't you like to care for her? We are now inaugurating a program of home care for such children who cannot be admitted to institutions, but can be supported for only \$15.00 a month. How it would ease this mother's heart to have her little one provided for. Let the love of Christ rescue this despairing little family through your compassionate gift. Write to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, P.O. Box 423, Dept. H, New York 36, New York. (In Canada write to 90 Duplex Ave., Toronto 7, Ontario.)

successful teaching methods

By WILLIAM S. HOCKMAN

Buzzing, Listening and Adult Homework

Project Teaching with Juniors

The teachers of the Junior Department of the First Presbyterian Church, Syracuse, N. Y., had a buzz session on how to teach church history to Juniors. They felt stumped, but they buzzed themselves into an idea that worked out fine.

"How do you make a person who lived centuries ago real to a child today?"

"Let him live that person's life and speak that person's words for a little while," we said. "That, of course, meant some kind of drama."

"We talked over the drama idea with the children and soon they suggested that the whole thing be worked out with puppets."

They planned their project. The children took part in every phase of the discussion. They needed a stage, with scenery for the different plays. They decided to make puppets from socks, and to write their own plays.

"Now we had to organize," writes Mrs. Van C. Travis. "We had three work-groups of pupils: the stage-builders, guided by two young men teachers; puppet and costume makers, guided by one of the women teachers; and, the script writers, guided by two more teachers."

"With all our planning, things were kept fluid. The pupils who brought in the first eight puppets were chosen for our first play, 'Pentecost in the Upper Room.' The script group had finished the outline of the script. We talked about the people in that upper room, how they were dressed, what they said. Parts were taken, and the puppets were taken home to be dressed."

This type of project teaching required more space than the usual Junior rooms afforded and the department moved out into the parish hall, set up card tables for work-surfaces, and enjoyed the greater freedom of movement additional space provided.

"What did our teachers do? Each had assigned responsibilities: one got hymnals and orders-of-service ready for our worship; another assembled resource materials; two others got together materials for the work groups."

"You may wonder what happened in our 90-minute session each Sunday. Here is the way it went: 15 minutes

standing around the piano singing old and new songs, closing with our Sabbath Prayer; 30 minutes for the three grades of the Junior Department to check the roll, to review last week's lesson, to present next week's theme; 15 in our activity work and interest groups. With everything in readiness, a lot can be accomplished in 15 minutes.

"We closed with our half-hour of worship. It was quite formal, singing as we went, grade by grade, into our worship room. The superintendent presided, and the children participated in many parts of the service."

"Three things stand out as we teachers appraise our project teaching: First, discipline problems have vanished. We think it's due to our creative activity. Second, competition is dead, and co-operation, helpfulness and mutual respect have taken its place. Everybody is important. We don't get glib right answers while under the table shins are getting kicked. Lastly, we teachers are enjoying our monthly planning sessions and we like the idea of working along the line of our special abilities."

Beyond the Lecture Method

One of our readers wants to know about methods for those teaching classes of "senior citizens," as he calls them. What's beyond the lecture method?

Well, why not start with a variation on the lecture method itself? Here is one: Suppose you have 30 or 40 minutes for the lecture. The first thing you do is to cut that chunk of time into two parts, keeping only one-half for the lecture. The other half is for discussion, and here is how that is done.

Before the lecture, divide the class into three equal "listening groups," according to rows or seats or some simple way. Call the first group "the confirmers," for it will be their job to listen to the lecture and note the things they can agree with. Call the second group "the adders," for it will be their job to listen to the lecture and add material or illustrations. The third group will be "the questioners," and they will listen for things that can be challenged.

This will take only a minute to set up. It will help everyone get ready to
(Continued on page 70)

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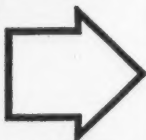
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PRAYER FOR A VERY NEW ANGEL

God, God, be lenient her first night there.
The crib she slept in was so near my bed;
Her blue-and-white wool blanket was so soft,
Her pillow hollowed so to fit her head.

Teach me that she'll not want small rooms or me
When she has You and Heaven's immensity!

I always left a light out in the hall,
And yet, she was so small—one little light,
I hoped to make her fearless in the dark;
Not in the room, it scarcely mattered. Hark!

No, no; she seldom cried! God, not too far
For her to see, this first night, light a star!

And in the morning, when she first woke up,
I always kissed her on the left cheek where
The dimple was. And oh, I wet the brush,
It made it easier to curl her hair.

Just, just tomorrow morning, God, I pray,
When she wakes up, do things for her my way!

—VIOLET ALLEYN STOREY

Doubt sees the obstacles,
Faith sees the way.
Doubt sees the blackest night,
Faith sees the day.
Doubt dreads to take a step,
Faith soars on high.
Doubt questions, "Who believes?"
Faith answers, "I!"

—Author Unknown

From Miss G. E. Wartchow, Milwaukee, Wisc.

God knew we needed something more
Than budding earth and sunlit sky,
And so He sent us friends to love,
To lift our hearts and spirits high.
God chose to teach love's wondrous art
Of comfort, cheer that never ends,
By giving to the thankful heart
The dear, good gift of faithful friends.

Author Unknown

From Mrs. Emma Johnson, San Diego, Calif.

"I Remember"

Selected by RACHEL HARTMAN

MOTHER

Once my youthful world was bounded
By a circle at your feet:
Then the lines were stretched and widened
To the schoolyard and the street.
But the center of my circle
Was your tender, watchful care;
And when storms and darkness gathered,
My quick footsteps led me there.

Far horizons called and claimed me,
But they kept us not apart,
For an ever open highroad
Was the pathway to your heart.
And although the circle widens
To some distant, shining star,
I know your love will find me
And your hand will not be far.

—JOSEPHINE WETZLER

From Orville A. Cunningham, Carmichael, Calif.

How lovely are the faces of
The men who talk with God—
Lit with an inner sureness of
The path their feet have trod;

How gentle is the manner of
A man who walks with Him!
No strength can overcome him, and
No cloud his courage dim.

Some lives are drear from doubt and fear,
While others merely plod;
But lovely faces mark the men
Who walk and talk with God.

—Pauline Prosser-Thompson

From D. A. Engleman, Rockaway, N. J.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

A Motherless Child Wants a Place in Your Heart

In 14 Christian Herald orphanages in Hong Kong, in Korea and on Formosa, motherless, fatherless youngsters like these are fed, clothed, educated through high school and taught about Jesus and His love for little children. Generous Christians like you "adopt" them and provide full support...for only \$10 per month.



ADOPTION ASSIGNMENT

DATE -5 JAN 1956

ORPHANAGE
Nam Book Orphanage,
Seoul, Korea.

NAME OF CHILD Yoon Yung Hee

HOME NO. 191

SEX Girl

DATE BORN Jan. 18/51

NAME IN NATIVE CHARACTERS 尹英姬

MEANING Clever girl

PREVIOUS HISTORY Yung Hee's father was a laborer and died of illness in 1953. His health had no doubt been seriously undermined by the privations and sufferings which had been his lot during the recent Korean war. A year after the father's death, the mother too passed away of illness, leaving Yung Hee parentless and homeless. A kindly soldier who knew of the child's plight, looked after her for a short while and then brought her to this Home.

CLASS IN SCHOOL Nursery

FAVORITE SUBJECTS Singing

PROGRESS IN STUDIES Fair

VOCATIONAL TRAINING Too young yet

CHOICES Too young yet

FAVORITE PLAYGAMES Toys

PERSONAL CHARACTERISTICS

HEALTH Good

An attractive, bright and lovable little miss.

ADOPTION ASSIGNMENT

ORPHANAGE
Nam Book Orphanage,
Seoul, Korea.

NAME OF CHILD Kim Kap Suck

HOME NO. 187

SEX Boy

DATE BORN April 18/48

NAME IN NATIVE CHARACTERS 金甲福

MEANING First child

PREVIOUS HISTORY Kap Suck's father was killed in one of the constant bombing raids on Seoul in 1951 during the recent Korean war. The mother too was killed in the same manner together with the father. Parentless and homeless Kap Suck had no relatives or friends who could afford to take him in so a neighbor took him to a small Home from where he was transferred to this Home so that he would receive a better education.

CLASS IN SCHOOL 1st Yr. Primary

FAVORITE SUBJECTS Arithmetic

PROGRESS IN STUDIES Good

VOCATIONAL TRAINING None as yet

CHOICES Sweeping and dusting

FAVORITE PLAYGAMES Running games

PERSONAL CHARACTERISTICS

HEALTH Good

A bright, active and sensible little boy.



These are but two of the 1700 homeless children who are alive and happy today because the hand of Christian compassion has been stretched out to them across the broad Pacific. Their "sponsors" receive their pictures, case histories and may correspond with them.

Will you "adopt" a child now? The cost to you is so very small,
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MY NAME _____

ADDRESS _____

Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

☐

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

☐

I enclose \$120 as payment for a full year.

☐

I cannot provide complete support for a child, but I wish to have a share, and I enclose \$_____

GABRIEL COURIER

INTERPRETS

THE NEWS

• AT HOME •

DECISION: President Eisenhower talked about the Red Cross, the Italians, the plight of the farmers and the potential of the Colorado River. Then he told the tense newsmen jammed into Room 474 of the ornate old State Department Building, "My next announcement involves something more personal." A few minutes later there was a competitive free enterprise dash for telephones: Ike was available for a second-term nomination. That night, addressing an unprecedented estimated audience of one hundred million viewers and listeners, the President elaborated on his announcement with refreshing, almost embarrassing, candor. Whatever the voters do about it in November, they can't say (as they have had reason in the past to say) that nobody warned them.

Despite party elation or dejection, the election was not in anybody's bag. Any one of a hundred happenings, from anxiety in Ankara to influenza in the White House, could sway public opinion. It's to be a summer and fall in which we're likely to hear as much of the systolic and diastolic readings as of the business index or Dow-Jones averages.

NUMBER TWO: It's a scant three months till the Republicans move into San Francisco's Cow Palace in the wake of departing Democrats, to hold their nominating convention. Whether Richard Nixon gets the Vice-Presidential nod depends upon his interim discretion. Unless he makes a spectacular blunder that gives anti-Nixon forces heavy ammunition they so far haven't had, he's it.

'Twas not always thus. The President's initial approach was let-Dick-map-out-his-own-course, the rough equivalent of an ocean liner captain offering his first mate a dinghy in mid-ocean and telling him he was free to go wherever he chose to go. A bit of meditation and the pencilings of some 22,000 New Hampshire voters who took the trouble to write in Mr. Nixon's name on the preferential ballot, brought a firmer assurance from Mr. Eisenhower. He would, he told reporters, be glad to share any political ticket

with his close-as-a-brother friend, Dick Nixon, but would say no more until August, period.

Whoever gets the number-two spot—in either party—inevitably will be closely scrutinized by the electorate. The President's illness has dramatized, as needed to be dramatized, the importance of Presidential timber in the Vice Presidency. Whether Nixon or his Democratic counterpart-to-be have it, is up to you to decide.

DEMOCRATS: In New Hampshire Mr. Kefauver captured the entire slate of Democratic delegates. In Minnesota, he upset the pundits utterly, to say nothing of Mr. Stevenson. (To put the blame on "unethical" Republicans who voted on the Democratic side instead of their own, doesn't entirely explain away the event—they could as easily have voted for Stevenson.) Neither is a tower of strength in the South. Mr. Stevenson's frank (and admirably courageous) expressions of support for the Supreme Court, have not endeared him to Southern Democrats. Mr. Kefauver is an unhonored local prophet. Mr. Harriman



EXILED: Greek Orthodox Archbishop Makarios of Cyprus, leader of the movement for the island's reunion with Greece, was exiled by Great Britain to the Seychelles Islands in the Indian Ocean. Cyprus has been ruled by Britain since 1878. Whitehall announced it acted to avoid "further violence."

is hardly acceptable in Dixie. Who is left? Mr. Truman, for one—and a columnist has gone so far as to suggest that Mr. Truman might be drafted for the nomination. Senators Lyndon Johnson and Stuart Symington are others.

MANIFESTO: Nineteen U.S. Senators and 81 Representatives officially, publicly and emphatically denounced the Supreme Court's decision on school integration as "a clear abuse of judicial power." Disagreement and even denunciation is not new in America, even when directed at the Supreme Court. President Truman resented the Court's slapdown of his seizure of the steel industry. President Roosevelt resented the "unconstitutional" label that "nine old men" pinned on his NRA.

The one saving grace in the manifesto, if grace you can call it, was pointed out by both President Eisenhower and Adlai Stevenson—the signers' pledge to use all legal means to reverse the Court. Nobody was calling for secession. Nobody was shouting for nullification. The Southern bloc simply announced that it would try to change the law—anybody's right. The trick is to do it! Mr. Roosevelt tried to change the character of the Court legally, and he didn't get to first base. We don't think the Southerners are going to succeed, either—and we don't think they think they are. That all but two of the signers were Democrats imputes no virtue to the Republicans. The South is simply predominantly Democratic, and for once the Republicans are glad of it.

THE LONG HAUL: While we're talking about such things, we feel constrained to say that if you're looking for a good place to apply the Golden Rule, you might try it out on the racial situation, wherever you have contact with it, on whatever "side" you have contact with it. Warm hearts, not hot heads, are needed. Do-nothingism is no answer. There's no point in shutting one's eyes, as if the situation will be different two minutes later or twenty years later, when we open them. Do-somethingism is no answer if it's a brash or inflammatory or inciting something. Middle-of-the-roadism is not as dramatic as stone throwing or expulsions or manifestoes on the one hand, or test cases, hunger strikes or boycotts on the other. But it's a lot more likely to get lasting results among people who are going to have to keep on living in not only the same country and the same state but the same town. Each side ought to put to itself the question: Are we asking more restraint of the other side than we ourselves are ready to exercise?

N-BOMB: Flowers are blooming, birds are singing, and it's hardly the time

CHRISTIAN HERALD

to talk about New York's worst snow-storm of the winter. We do it simply to observe that it doesn't take an atom or hydrogen bomb to knock out a big city. Nature can do it with one hand tied behind her back, using her own brand of fusion—one snowflake piled upon another. The storm dropped an estimated 1,160,000 tons of snow in the winter season's last and biggest display of power, spread it out to a depth of 13.5 inches (removal cost, \$100,000 an inch), immobilized once more the whole town. The effects of a man-made bomb would have been more irretrievable, but hardly less immediately disabling.

And if that was not sufficiently impressive—a recent explosion on the sun equaled the force of a *million* erupting hydrogen bombs!

COURIER'S CUES: The Upper Colorado River project, enacted into law, will open desert areas of five states. . . . TV-radio industry is speeding its house-cleaning, hoping to beat legislators to the draw. . . . U.S. resumes atom tests in the Pacific from April to August. . . . Senator Strom Thurmond (D., S. C.) resigned to seek renomination, even though his term has four years to go; he wants to make sure the people back home still support him. . . . A surprisingly flattering travelogue of U.S. cities was not only shown in Moscow theaters, but drew crowds. . . . There's a growing feeling that Premier Nasser envisions a powerful new Arab federation, reaching from Gibraltar to India, himself as head. . . . Soviet Union will be close to U.S. industrial production by 1960. . . . History footnote: One war has been settled—Ethiopia has accepted \$16 million reparations from Italy (asking price was \$518 million).

• ABROAD •

NEUTRAL: Those who sing ho for the life of a diplomat would do well to consider the troubles they have. Cavendish W. Cannon, American Ambassador to Greece, for example, was simply trying to operate on a let's-be-friends-with-everybody basis, despite Cyprus. When he called at the Greek Foreign Ministry in Athens and expressed the "sympathetic concern" of the United States over developments in Cyprus, the British promptly and wrothly denounced it as a "kick in the teeth" for the British people. The State Department reiterated its policy of taking no sides between allies, among whom both Greece and Britain are numbered. The U.S. is in the same position with Israel and the Arab countries; we would like to stay friends with both, which unfortunately, makes us unanimously suspect. Secretary of State Dulles was up against the same



ATKINSON WINS CONOVER AWARD: Rev. C. Harry Atkinson, back row, right, received the year's top recognition in the field, the Conover Award, for his outstanding contribution to better church architecture. Presentation was made at the Atlanta, Ga., National Joint Conference on Church Architecture, sponsored by the Church Architectural Guild of America and the Bureau of Church Building of National Council of Churches. For three years executive director of the Bureau, Mr. Atkinson joins the staff of *Christian Herald* on May 1 to give full time to the editorship of *Protestant Church Administration and Equipment*. Other leaders pictured are, top left, Edward F. Jansson, Guild president, and, front row, l. to r.: William Kincaid Newman, chairman, Bureau of Church Building, and Dr. Arland A. Dirlam, past president of the Guild.

thing on his visit to Asia. He had a hard time convincing Mohammed Ali of Pakistan and Jawaharlal Nehru of India, who despise each other, that he loved them both. In Jakarta, he told Indonesian President Sukarno that the U.S. was sympathetic to Indonesia, but also respected the viewpoint of the Netherlands, a respect Indonesia does not share.

The hazard of trying to keep everybody happy is that, instead, you're more likely to keep everybody mad.

NOT NEUTRAL: But if it is uncomfortable to be neutral, it is practically disastrous to take sides! American Ambassador C. Douglas Dillon stirred up a nest of hornets that will be buzzing for months, when he apparently endorsed "the French presence" in North Africa. This came not long after French Foreign Minister Pineau had implied that he didn't know whether the U.S. was for or against France. Ambassador Dillon got us off the fence, but possibly, to mix metaphors, into the frying pan.

Actually, a careful reading of his statement reveals it as, for the most part, a masterpiece of doubletalk. He, speaking for the U.S., was against "blind acts of terrorism." That's a safe statement. Blind terrorism, like rampant sin, is something you can with rea-

sonable prudence be against. He also supported France in its "search for liberal solutions" in strife-torn Algeria. Everybody is for solutions. Not even an Arab rebel could take issue with that statement. But the Ambassador's support of "the continuance of French presence" will rise up to haunt him and his countrymen. It appears to put the United States behind colonialism. French newspapers understood it that way and bannered their glee.

CYPRUS: British leaders seem to have satisfied their own people that they have pursued the proper course on Cyprus. That they will be able to satisfy world opinion is something else again. Whatever the guilt that required the whisking off of Archbishop Makarios to exile on the Seychelles, in the public eye he was whisked before his guilt was established. Having got him out of the way, Britain's attitude was, "Now, we'll show you why we did it," and they began rummaging around for proof to justify the penalty. Britain jammed the Athens radio—an interference with a foreign broadcast that she did not sanction even during World War II when Nazi Germany's radio propagandists taunted Britons. When British soldiers were killed on Cyprus—and we sympathize with the families of the men—the British com-

And After ARMAGEDDON ... What?

Communism and its aims provide a main theme for writers and speakers. It is necessary, if not pleasant, to emphasize the Russian threat. Pray to remember that Russia will stop at nothing in her fiendish determination to stamp out Christianity.

144,000 Testimonies Coming

Armageddon may be even now in sight. Read carefully Revelation 7, and you will recall the 144,000 of the twelve tribes of Israel who spring up to evangelize the remaining peoples of the world, each a mighty Paul in spirit. These are all Jewish; the Holy Spirit even puts down the names of the tribes... names like Reuben, Simeon, Levi, Joseph, Benjamin; not a Gentile name among them! Of course the Jew hater does not like that: but there it is in the Book. These 144,000 will testify to the soon coming of the Lord Jesus Christ, to the soon establishment of that Kingdom which shall never be destroyed. They will even be martyred for their testimony. How we wish that we had the voice of a thousand trumpets to sound the transcendent importance to our churches of evangelizing Israel now! There is not a moment to lose!

Give Israel the Gospel Torch

It is to this task of gospelizing the Jews that we are committed. We are traveling together—you to whom God also has given these visions, and we of the American Board of Missions to the Jews as your servants, as the machinery through which you can operate. Let us advance together in discharging faithfully the duty put upon us by the inescapable challenge of obedience to His will. What a privilege is such a calling at a time like this! It is later than we think! And sooner than we think we shall hear the shout from the heavens above, and we shall be taken up away from the judgments that will then be poured out upon this earth with unrelenting fury because God's patience will have been fully exhausted. Are you with us? Your fellowship in this work of God's urgency will qualify you for the blessed promise of Genesis 12:3.

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RNS

AMERICAN CHURCHMEN IN MOSCOW: U.S. church leaders visit Tretyakov Gallery during their 10-day stay in the Soviet Union. *Front row, l. to r.:* Dr. Roswell P. Barnes, New York, associate general secretary, National Council of Churches; Charles C. Parlin, Englewood, N. J., member of Council's General Board; the Rt. Rev. Henry Knox Sherrill, New York, presiding bishop, Protestant Episcopal Church; Dr. Eugene Carson Blake, Philadelphia, president, National Council; Bishop D. Ward Nichols, New York, head of African Methodist Episcopal Church's First Episcopal District; Paul B. Anderson, New York, secretary, YMCA International Committee; Dr. Franklin Clark Fry, New York, president, United Lutheran Church in America. Russian clergymen will return the visit in June.

mand retaliated by fining entire villages and dispossessing Cypriots from their homes.

Britain's position is of course difficult, caught between Greece and Turkey as she is. But where is Britain's "maturity" and "sense of responsibility" she is continually berating the United States for not having? It would be paradoxical, not to say tragic, for Britain and the U.S. to attempt to prevent a break-out of war in Palestine only to have Britain herself ignite one just offshore.

EDEN: Having spoken our piece (as we recall Britain having spoken her piece when the U.S. was trying to fight the U.N.'s war in Korea), we'd like to call for a round of applause for Prime Minister Sir Anthony Eden on quite another matter. He was getting quite a going-over in Commons from the Labor benches. The upcoming visit of Soviet Prime Minister Nikolai A. Bulganin and Communist party leader Nikita S. Khrushchev was under discussion, and Mr. Eden's hecklers were having a field day. But when a Conservative member asked what the cost of the trip would be, Sir Anthony replied with the perfect squelch that could well go into the phrasebook of this atomic age: "Very much less than a millionth part of one hydrogen bomb."

STALIN: And so to the incredible arena that is the Kremlin. Only 12 months ago, Moscow was saying, "Stalin's name is boundlessly dear to our party, to the Soviet people, to the workers of the whole world..." The immortal name of Stalin will live forever in the hearts of the Soviet people and all progressive mankind." The *Daily*

Worker added, "Humanity has lost the greatest man of our time." Stalin's name is still living, but now, in a colossal double-take, in the Russian rogue's gallery. The anti-Stalin bandwagon received an initial push in the recent Twentieth Soviet Congress. Now, it's careening merrily down the road. The latest "criticisms" charge that, far from being a benevolent dictator, "good old Uncle Joe" was a mass murderer who gave Hitler a run for number-one place on the infamy parade.

All of which is upsetting to the Russian people, who have been studiously taught to revere their former leader, and confusing to the rest of the world. How do Stalin's successors propose to explain that they were accessories before, during and after the fact? Where, we make bold to ask, was Nikita Khrushchev when the lights went out?

MACAO: Maybe you've never heard of it. Chances are that you will. It's a tiny Portuguese colony on the edge of Red China, 40 miles from Hong Kong. (Portuguese possessions are "turning up" in the most peculiar places, these days!) Comprising an area of only six square miles of land's end at the mouth of the Canton River, Macao was during one period of the Korean War a profitable base for smugglers bringing in strategic goods, much of it from West Germany. Pressure from other allies forced the Portuguese to put a stop to the contraband trade. Warehouses are yet filled with confiscated ball bearings, steel sheets, other wanted materials. Likely they won't stay there much longer, for the Reds are in a position not only to bargain but to persuade. The facts of life and death make this apparent. There is a

Portuguese Army garrison of about 2500 men. Macao has a population of 250,000, about 95 per cent Chinese, with strong ties to Red China and feeble ties to Portugal. And just across the line are waiting Communist Chinese soldiers in practically unlimited quantities. Already the Reds control the schools and trade unions. When the signal is given from Peiping, the Reds will simply take over in body what is already theirs in soul.

• CHURCH NEWS •

DATING: It was said by a Notre Dame professor to the 24th annual convention of the National Catholic Conference on Family Life. But Protestant parents could equally profit by his remarks on "The Family's Influence in Dating and Courtship." He pointed out, "The family can influence or control dating more easily than it can the ultimate choice of a marital partner." He deplored the attitude which regards it as "highly undemocratic and consequently highly reprehensible for Church, family or friends to try to influence or interfere in any way." The important thing, Dr. John J. Kane emphasized, is for this "interference" to take place before actual marriage is in the offing. When parents step in to "forbid" a marriage, he cautioned, their efforts are usually too late. He urged parents to regard education for marriage and choice of a marriage partner as one of their very important duties. "Parents must begin educating their children for marriage long before they ever have their first date. When the age for dating arrives, if parents have helped construct a satisfying picture of the ideal mate, a large part of their task has been accomplished." The "ideal mate," he made clear, is one with the same religion as well as with similar social, economic and educational background.

Another speaker revealed facts which had an additional bearing upon Dr. Kane's remarks. Rev. Lucius F. Cervantes, S. J., a professor at Regis College, Denver, said that more than one-third of all Catholics choose non-Catholics as marriage partners, and that six out of every ten of these "become lost to the faith." In addition, he said, two-thirds of the children of mixed marriages grow up without any religion, and only one out of twenty of the non-Catholic partners is "converted" during the course of the marriage.

NAMES: A "trend" toward a new kind of names for churches is still only as big as a man's hand. A few months ago a Lutheran congregation in Kettering, Ohio, chose to call itself "Mighty Fortress." And now the contagion has spread, this time to a new Church of

NEW from Baldwin

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a superb new organ ...Baldwin Model 5A

To the Baldwin Model 5, for more than 8 years the most wanted of all electronic organs for church use, Baldwin now adds outstanding new features, creating a comprehensive new instrument, the Baldwin Model 5A.

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NEW	8'	Flute		8'	Salicional		16'	Bourdon
	8'	Dulciana		8'	Trompette		8'	Cello
NEW	8'	Tuba		8'	Clarinet		8'	Flute
	4'	Octave		8'	French Horn	NEW	8'	Principal
NEW	4'	Rohr Flute	NEW	8'	Orchestral Oboe		COUPLERS	
NEW	2'	Fifteenth		8'	Vox Humana	NEW	8'	Swell to 8' Pedal
	VIBRATOS		NEW	4'	Orchestral Flute		8'	Great to 8' Pedal
NEW	Light, Medium and Full			4'	Salicet	NEW	8'	Swell to Swell 4'
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			NEW	2'	Flautino		8'	Swell to Great 8'

Swell and Great, 61 keys each.

EXPRESSION

NEW separate expression pedals for each manual with special switch to control pedal tones from desired manual.

PEDALS

32 note, concave, radial, detachable—built to standard specifications.

ACCESSORIES

Tone Color Variant • Main-Full Echo Switch • Operating Pilot Light • Pedal Light

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NEW—Provision is made in the console for two channel amplification—with manual tones amplified separately from pedal tones.

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- ☐ Send information on New Baldwin Model 5A
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the Brethren in the same town. It's calling itself the Prince of Peace Church—recognition of the historic peace status of the Brethren (along with the Mennonites and Quakers). Certainly makes as much or more sense than naming a building for its accession number (and have you noticed that, as on license plates, the low numbers are the desirable ones—whoever heard of the Eighteenth Baptist Church, even in Atlanta?), or the name of the street on which it is located, or the name of the affluent member who made the biggest contribution to the building fund, and was thereby memorialized without benefit of mausoleum?

But identified by whatever name or whatever associations, the fact must not be obscured that it is first and always Christ's church.

MISSION TO MOSCOW: We'll know better six months from now whether they were more influenced or influencing, but from early reports, the nine American churchmen who visited Russian Christian leaders pulled none of their prophetic punches. Dr. Eugene Carson Blake, president of the National Council of Churches and head of the American deputation, told top Russian Orthodox prelates, "We come without any instructions from our government. We are under no obligation to report to the government upon our return. We are here as churchmen with a dedicated loyalty to the Risen Christ. . . . We have both shared the heritage of the Prince of Peace for more than nineteen centuries. Surely this heritage and our common loyalty to His Gospel and to the Universal Church will enable us to stand together for peace and for the freedom and justice without which peace is neither good nor right."

Russian churchmen return the call in June.

TIME: The Broadcasting and Film Commission of the National Council of Churches has announced that it will this year spend \$1,751,400 for religious radio, television and film production. The Commission's record of achievement is massive—seven weekly TV series, seven weekly national radio programs, five new motion pictures and seven film strips completed, plus other accomplishments. This is important, good and commendable, but we think the Commission should not have been carried away to the point of recommending that no radio or television time for religious purposes should be sold, as Religious News Service reports. To recommend to constituent churches that they do not *buy* religious time (the Commission argues that it should be given without charge, but given, presumably, through the offices of the Commission) is one thing. To recom-

mend to *networks* that they do not *sell* religious time is something else again.

The broadcasting chains now carry 17 programs paid for by religious groups. Some of them we personally like. Some of them we wouldn't watch even with dark glasses. That's beside the point. The point is that, as has been conversely demonstrated in such countries as Spain and Italy, a religious faith is free only as it is free to communicate, whether via a hired hall, hired radio or television time or hired advertising space in newspapers.

IN BRIEF: Hollywood would welcome a good Protestant novel, says Geoffrey Shurlock, director of the motion picture Production Code Administration. . . . Kenneth W. Ritchel, a newspaper advertising salesman, took on the task of filling all 2000 seats of the Dallas First Methodist Church for a Sunday evening service, and succeeded. . . . A concordance of the Revised Standard Version is being prepared by electronics—a UNIVAC computer will reduce James Strong's 30 years compilation time to 120 hours. . . . Dr. Elton Trueblood urges that the term "layman" be abandoned as "condescending." . . . Herman D. Wiebe, editor of the weekly Glendale (Calif.) Presbyterian *Chimes*, is the man who secured the Post Office ruling that printed church bulletins are entitled to second-class mailing privileges; if you are interested, apply at your Post Office for procedure. . . . The first full-color, animated cartoon film in the religious field is to be produced by the United Lutheran Church. . . . Dr. Arnold Keller, Lutheran pastor, has launched a snowballing "Open Bible" campaign; information is available from him at 1640 Genesee St., Utica 4, N. Y.

National Evangelical Film Foundation gave its top annual award to Bob Jones University for "Wine of Morning". . . . Pentecost, forgotten church festival, this year falls on May 20. . . . Roy McCorkel, former director for CARE in Europe and India, has been named to a post in the National Conference of Christians and Jews. . . . Another date to remember, May 6, Rural Life Sunday.

For first time in its history, the United Lutheran Church in America is preparing to establish a congregation in Newfoundland. . . . And three merging Lutheran denominations (American, Evangelical, and United Evangelical) will establish headquarters in Minneapolis. . . . Member houses of the Protestant Church-Owned Publishers' Association had 1955 sales totaling more than \$75 million, distributed 18 million pieces of Sunday-school literature; Dr. Franklin I. Sheeder, of Evangelical and Reformed Church, has been elected new president.

• TEMPERANCE •

WATER ON THE ROCKS: Columnist Inez Robb passes along, facetiously, we suppose, a plaint that even the cocktail crowd is voicing these days. Writing in the *New York World Telegram and Sun*, she says that a friend is about to go into business bottling water for use at cocktail parties. "Nothing is so difficult to come by at any party as a glass of plain water," said the friend. "For some strange reason, a host or hostess will mix and pour every kind of drink in the 'Bartender's Guide' from an absinthe frappe to a zombie, and mix and pour it gladly. But ask these same persons for a glass of water, tap, ditch or well, paralysis seizes them."

The point Columnist Robb and her enterprising friend make is that if water came in bottles (and in special decanters for Christmas, of course), it would be a lot more acceptable to some people!

INTEMPERATE LIFE: A correspondent in Tokyo read our item about the special "Christianity" issue of *Life* magazine that contained no liquor advertising, and then turned to his own "Christianity" issue of the international *Life* edition. Putting the two together caused him to bundle up a number of pages from the latter, and send it off to us with a clipping of the former. Unlike the domestic edition, the international edition of *Life*—at least the one reaching Tokyo, was not only intemperate, but positively inebriated. Out of ten tear sheets he sent us, we counted ten whisky ads. On the back of the page on church building, "Faith's New Forms," Old Forester was holding forth, etc., etc.

How do we explain this one? We don't. That's *Life's* problem. Apparently they think that what's good for America (i.e., no liquor advertising in a Christianity issue) is not good for Mr. Moto.

CHIEF BEER-IN-THE-BOTTLE: The Temperance Education Foundation of Westerville, Ohio, passes along a story about something that happened in Nebraska. On a "good will" tour through the state, 74 member representatives of the Omaha Chamber of Commerce passed out material advertising their products or business. One of the representatives distributed Indian headbands, complete with reproduced feathers, to grade school children encountered. The representative happened to work for a brewery, and the headband was gaily imprinted with the words, "I Am Whooping It Up for — Brewing Company." The straight-faced claim by brewers that they cast no covetous eyes at minors is shot to small pieces by this kind of promotion.

HER RICE BOWL WAS NOT BROKEN-

Ahn Wha-sil was found by a Korean railroad, her mother and father missing . . . her stomach swollen with hunger. How many days and nights she had tried to look out for herself, how long it had been since she had eaten and what, Dr. Oh, examining her a week after orphanage admittance, never found out. He didn't even know if good care could save her, if it was not already too late.

Last month a television photographer, taking movies of Dr. Oh's CCF Orphanage, was intrigued by Ahn. He writes, "Our only way of talking was to smile at each other. We became close friends. She hung on my coat sleeve throughout my filming and was such a pert, happy imp. Her warmth easily penetrated the bleak Korean winter. It was difficult to believe that the poor, sickly, emaciated little thing Dr. Oh had exam-

ined was this happy, lovable child. And to think it was only by a slim chance that she was lucky enough to be one of the few among hundreds to be picked up that day."

There are still 35,000 homeless refugee children in South Korea—neglected, friendless and wretched children. Korea is no longer on the front pages and it is so hard to get help for them.

No gift is too small to show a child a bit of mercy. Or you can "adopt" a pitiful, homeless child and have him placed in a Christian Children's Fund orphanage-school and given a decent chance in life. The cost, \$10.00 a month, is the same in all of the following 28 different countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States and Western Germany.

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world.

For information write: Dr. J. Calvitt Clarke
CHRISTIAN CHILDREN'S FUND, INC.
RICHMOND 4, VIRGINIA

I wish to "adopt" a boy Please send me further information.
..... girl for one year in

NAME.....

(Name Country)

I will pay \$10 a month (\$120 a year). ADDRESS.....
Enclosed is payment for the full year
..... first month Please
send me the child's name, story, address
and picture. I understand that I can
correspond with the child. Also, that
there is no obligation to continue the
adoption. CITY..... ZONE.....
STATE.....

I cannot "adopt" a child but want to Gifts of any amount are welcome. Gifts
help by giving \$..... are deductible from income tax.



Editorially Speaking...

● VISIT OF AMERICAN CHURCHMEN TO RUSSIA USED FOR PROPAGANDA

THE NINE American churchmen who visited Moscow and Soviet Russia were given a tearful welcome by the devout. All news reports indicate that the few churches were crowded to capacity, but that again the faithful ones called attention to the fact that nearly all places of worship had been closed. The fact that, in the United States, no churches were suppressed, and that men and women of all ages and children, too, were free to attend and worship, was greeted with exclamations of wonder and doubt. Newspaper reports indicate that the American clergymen bore true witness to conditions at home, and at certain points challenged the statements of Russian ecclesiastics.

But it is clear that no voice was raised for the "Silent Ones"—for those clergymen and laymen, too, who had refused to acknowledge the atheistic regime, who had spoken out clearly for the "faith once delivered," and who had gone then to prison, to salt mines and to death.

Of the end results of the tour of the nine American churchmen, Welles Hagen of the *New York Times* telegraphed: "It has been obvious since they arrived in the Soviet Union, that the Soviet Government is determined to exact the maximum propaganda benefit from the visit. . . . Moscow propagandists are hopeful of turning the American visit into a testimonial to 'religious freedom' in the Soviet Union. The thousands of feet of film being produced on the visit are expected to find a sympathetic audience in Eastern European Communist states, as well as in Western Europe and Latin America where Soviet propaganda has been stepped up.

This was just the reason why George Meany, President of the AFL-CIO, declined the invitation to visit Russian labor unions. *American labor refused to become the tools of Communist slave masters.*

Here in the United States the visit of the nine Americans was publicly deplored by 46 refugee Croatian, Estonian, Latvian, Lithuanian, Slovak and Ukrainian clergy and church leaders. In their public statement they said: "This honoring of the Soviet church hierarchy is an alarming sign of a deep spiritual and ethical crisis which is undermining the rest of Christendom." Surely these 46, who represent both spiritually and physically the martyrs of their churches behind the Curtains, should be heard by American churchmen.

● LIQUOR RECRUITS TEEN-AGERS

ALLIED YOUTH, the vivid little house organ of one of the most vital and imperative high-school programs in America, carries a story of how the liquor industry is up to its neck with an organized campaign to recruit teen-agers as "addicts and drinkers."

The authority for this statement is John Pasciutti, State Superintendent of Alcohol Education in Vermont. He charges and, I believe, factually supports the charge that liquor advertisements today are designed to turn

youngsters "into machines to manufacture a profit for the licensed beverage industry." He goes on to insist that this current campaign is "not aiming to sell a product" but is "aiming to recruit drinkers." He then quotes the October bulletin of the Licensed Beverage Industry as having said: "Specific objectives of the LBI program include these points—that moderate use of alcoholic beverages is beneficial, that such use is customary in the average intelligent American family, that it is associated with success in social standing."

Mr. Pasciutti writes that our society "doesn't know what it believes (about drinking) and doesn't know what to say to youth about it." In the opinion of this Vermont official, liquor advertising contributes to the present great confusion with such slogans as "A sparkling reward for a job well done," and "Light as a bird, fresh as the ocean breeze." He writes that such advertising, and the entire program, seeks to sell to boys and girls, teen-agers generally, the idea that it is smart to be fashionable, fashionable to be smart, and that you can achieve it only if you use liquor.

And then Mr. Pasciutti concludes: "If our young people are going to develop a program which will help them over the difficult phases of this problem, they are going to have to do it pretty much by themselves, through such organizations as Allied Youth." Shame on adult America!

● SAD AND EVIL

IN LATE January the daily press carried the announcement: "Madrid's Protestant Theological Seminary has been closed by order of the Government."

I am intimately acquainted with this great institution. Sponsored by the Spanish Evangelical Church and the Spanish National Episcopal Church, it was the only school of its kind in Spain's capital city. The tragic order to close the seminary was issued by Spain's Ministry of the Interior in November, 1955, but it has now been carried out. The only explanation given was that the premises were being used for "unauthorized" purposes. For more than 65 years this school has served, and served with distinction, the Protestant faith in Spain. I have spoken in the simple chapel which, under the present order, is the only part of the institution allowed to remain open.

Sad and evil is this closure which cannot possibly promote understanding and good will in the western world. It does serve to emphasize again the fact that the Roman Catholic Church, where it is supreme, is absolute and totalitarian, controlling government as well as its own internal affairs and, whatever state constitutions may say, granting no right and no worthy place to a religious minority.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

don't let your town become a Phenix City

By JOHN C. CORNELIUS
as told to DON ROMERO

A FEW YEARS AGO ten Protestant ministers from Phenix City, Alabama, appeared before a Russell County grand jury to protest the flagrant corruption that had long befouled their town. For years Phenix City—"Sin City of the South"—had been a cesspool of prostitution, gambling, dope peddling and bootlegging. During World War II—when the GI population of nearby Fort Benning had provided a huge "sucker" market—the racketeers of this tiny city of only 15,000 had raked in an incredible \$100,000,000 a year.

As the petitioning ministers filed their protest, however, they found themselves addressing a sneering, contemptuous audience. The jury foreman bluntly cut short their plea by telling them that they had better stop "meddling" in politics if they knew what was good for them. And then he summarily dismissed them from the room with the insulting admonition: "Why don't you just go home and start praying?"

It proved to be the wrong advice—for the ministers did just as they were told. They went home and prayed earnestly—and then they set out to "meddle" harder than ever. Meeting quietly behind locked doors, they organized the Russell (County) Betterment Association. And then, employing the greatest discretion, they proceeded to enlist 350 members in secret. There was nothing exaggerated about these cloak-and-dagger precautions. A few weeks later when five RBA members turned up 500 slot machines and managed to get a few big-shot gamblers fined, the gangsters of Phenix City retaliated with brutal fury. They subjected the five members to vicious beatings, dynamited their places of business and even set fire to their homes.

This fantastic terrorism—calmly blinked at by the authorities—appeared to quell all opposition. And for the next two years

(Continued on next page)



PAUL CALLE

"business went on as usual." School-boys lost their lunch money in slot machines. Teen-age girls fell victims to dope addiction. Gamblers and ex-convicts served as "poll workers" during elections. Prostitutes were paid to cast fraudulent votes. And robbery grew so commonplace that it became virtually impossible to buy burglary insurance.

And then one day with lightning suddenness the gangsters found themselves with their backs against the wall—pinned there by the avenging hands of ten mild-mannered ministers. Working quietly behind the scenes, the RBA had managed to elect one of their members, attorney Albert L. Patterson, to the post of state attorney-general. When notified of his election, Patterson had promptly announced that, upon assumption of office, his first official act would be the swift, thorough, and merciless purge of all corruption in Phenix City. The gamblers and racketeers listened. The moment Patterson took office, dozens of them would be on their way to jail or the electric chair. In their panic the gangsters frantically hit back. On June 18, 1954, while sitting in his car outside his law office in Phenix City, Albert L. Patterson was shot to death by a group of assailants.

As the sound of those shots rever-

berated from one end of the county to the other, the RBA, revealing itself for the first time, openly spearheaded the surging rush of indignation that swept through the state of Alabama. The National Guard took over Phenix City, a special grand jury handed down 769 indictments, and a few months later at the election booths—with church members and ministers now serving as poll workers—the RBA restored decent government.

THE victory achieved by the upright citizens of Phenix City was an inspiring one. Yet it was bought at a frightful price.

Why was such a price necessary? The answer is to be found in those half-empty ballot boxes of years ago when the citizens of Phenix City became too busy with "more important matters" to exercise the greatest protection of good government—the right to vote.

Because of their relaxed vigilance one dishonest candidate was elected. Then two such candidates found their way into office. Then three, then four. And as the "too busy" citizens continued to look the other way, the hole in the dike slowly widened—until one day these same citizens found themselves caught in a flood of corruption and "blackjack" authority that

was now so overwhelming that it threatened their very lives.

The indolence of these people permitted an entire city to careen into chaos. Yet, despite the disaster it brought, the citizens of Phenix City cannot be singled out for their former civic apathy. For incredibly enough, the same indifference to civic responsibility, the same lack of pride in self-government, is still to be found even today in countless communities throughout this country.

In 1920—when women's newly won suffrage should have materially increased the national vote—only 49 per cent of those American citizens eligible to vote actually cast a ballot. In 1940 the national vote increased to 59 per cent. In 1948 it dropped back to 51 per cent. In 1952 there were 30,000,000 eligible voters who—as late as June—still had not bothered to register. And as of this very moment, the national average for voting in municipal, county and state elections is only 20 per cent of those qualified to vote.

America has always considered itself the bulwark of democracy and the fount of religious freedom. We pride ourselves on our right to think, speak, work and worship as we please. We boast at long length—particularly to foreigners—about "government by the people" and the right of every American "to speak his piece at the polls."

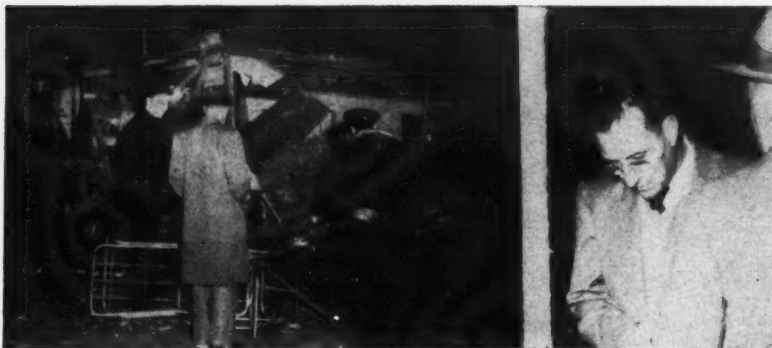
Yet consider our national voting record with that of other countries, some of whose large middle-class populations are only a few generations removed from the illiteracy and domination of feudalism.

FOR years Belgium has had a national voting rate of 90 per cent. Italy has almost consistently turned out an 89 per cent vote. England has long averaged 83 per cent. Sweden has 80 per cent; Canada, 76 per cent; France, 75 per cent. Even new and struggling Israel has 72 per cent. And Japan, still recovering from a shattering military defeat, has 71 per cent.

Some two hundred years ago one of England's greatest statesmen, Edmund Burke, made the cogent and challenging observation: "All that is necessary for the triumph of evil is that good men do nothing." One of the most startling and regrettable discoveries to emerge in recent years is the fact that among this country's non-voting citizens are many who feel they are "too good to vote."

Fortunately it is a situation which churchgoers as a whole are doing something about. Pratt Remel, mayor of Little Rock, Arkansas, and a steward of the First Methodist Church, recently brought together a number of local ministers and urged them to undertake

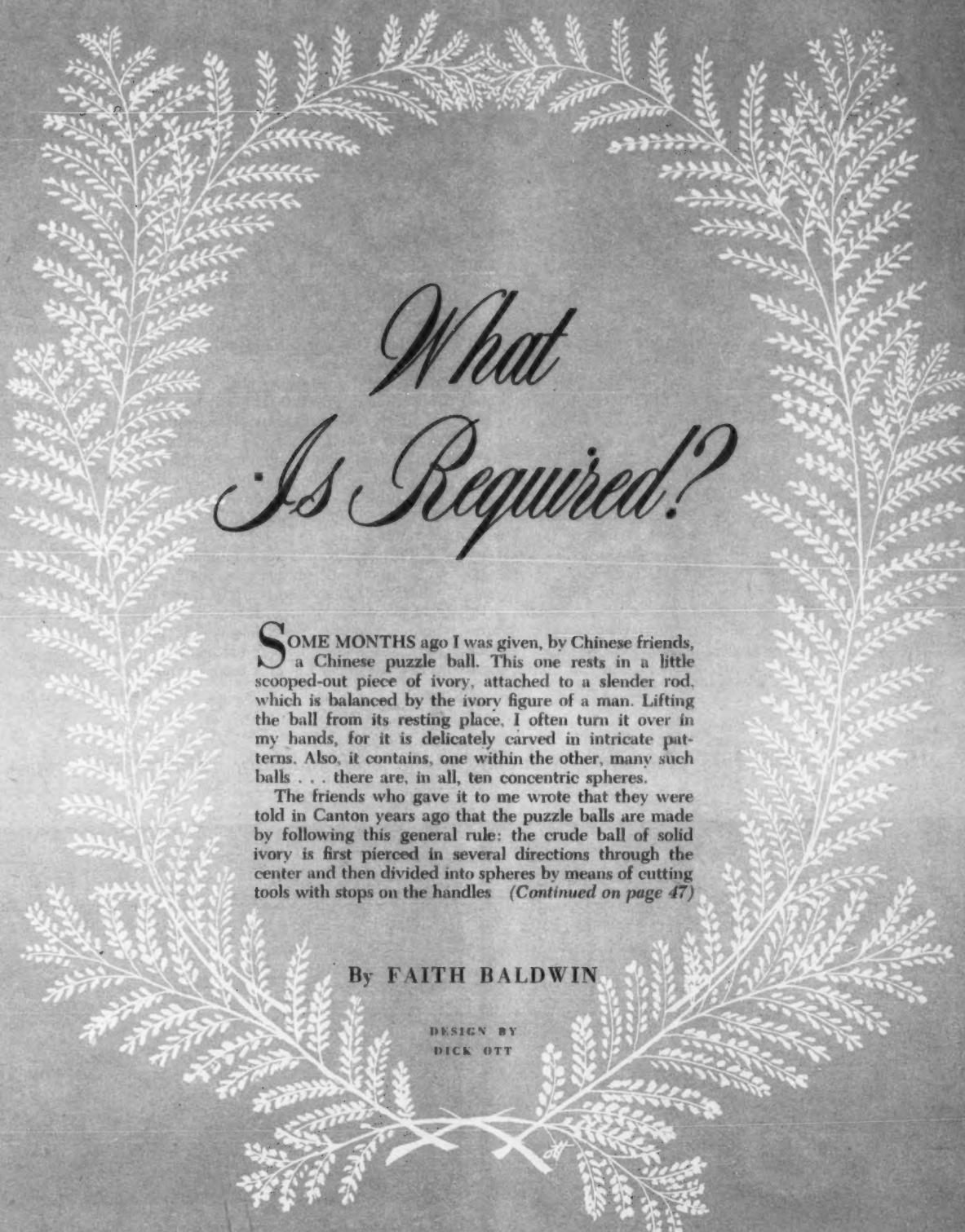
(Continued on page 56)



Violence erupted when citizens of Phenix City began war on corruption. Hugh Bentley is shown at right after bombing of his home. Fight went underground.



The murder of Attorney-General-elect Albert L. Patterson touched off the clean-up of city. Early morning crowd gathered near car which was scene of shooting.



What Is Required?

SOME MONTHS ago I was given, by Chinese friends, a Chinese puzzle ball. This one rests in a little scooped-out piece of ivory, attached to a slender rod, which is balanced by the ivory figure of a man. Lifting the ball from its resting place, I often turn it over in my hands, for it is delicately carved in intricate patterns. Also, it contains, one within the other, many such balls . . . there are, in all, ten concentric spheres.

The friends who gave it to me wrote that they were told in Canton years ago that the puzzle balls are made by following this general rule: the crude ball of solid ivory is first pierced in several directions through the center and then divided into spheres by means of cutting tools with stops on the handles (Continued on page 47)

By FAITH BALDWIN

DESIGN BY
DICK OTT

The Gifts

A Story by
ROBERT BONTRAGER



ILLUSTRATOR: HERMAN BISCHOFF

A MUFFLED cough from the veranda brought Jim Morrison away from his shipping-case desk. Wiping perspiration from his face, he pulled back the mosquito netting at the door, instinctively lowered his head and stepped outside. He quickened his step when he saw the Banga mission station mail sack. The messenger looked up as he handed it over, his black face breaking into a wide smile, revealing white, filed teeth. They exchanged greetings.

"Life to you, Tshitoka."

"Yes, and life to you, Tata."

"Did you journey well?"

"Yes, Tata," the messenger replied, stroking a leopard tooth strung round his neck. "There were no animals or snakes in the path. I slept at Chief Kashosha's village. He asked questions about the white man."

Turning to the door, the missionary pulled the cord on the mail sack and called out to his "boy."

"Disashi, come."

"Yes, Tata?"

The Board had decided to close the mission station and the missionary



Jim often prayed in the lovely little garden where everything reminded him of Beth.

"Please bring water and food for Tshitoka. Arrange a place for him to sleep. Tomorrow we leave at day-break for Kashosha's village. He will go with us."

With that he left them and shook the contents of the mail sack on his desk. Casting an eager glance over the envelopes, he settled down to feast on what a missionary, alone in the heart of the Belgian Congo, enjoys most—news from home.

An hour later he picked up the only unopened letter, the one from mission headquarters in New York. His eyes passed over the date, Oct. 3, 1909. More than four months coming, he thought. Were they sending the supplies?

He began reading what he thought would be another routine letter. Then his eyes leaped to life and raced across the page. Slowly he sank back in his chair, staring at the thatched ceiling.

"Impossible," he said. "They can't ask me to leave."

He made his way toward the garden, halting now and then as he reread the letter.

Dear Brother Morrison:

The Board has voted to recall the Smiths immediately. Both are too sick to continue the work at Nyanga. We fear further delay will cost them their lives.

It was also voted to transfer you to Nyanga in their place. You will be expected to arrive there by January first.

The Board discussed your work among the Bashilele tribe. We deem it unwise to permit one man to remain alone among those hostile people. Unless you can report noticeable progress, we would favor abandoning this work altogether.

We are behind you, dear brother, in our prayers.

(signed)

J. Wesley Watts

Secretary of Foreign Missions

Tall, stately palms spread protecting shade over a man-made spot of habitation below. A wall of thorny bougainvillaea, bursting red, (Continued on next page)

felt he was a failure . . . then the people took the Scripture literally

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felt he was a failure . . . then the people took the Scripture literally

shut out the jungle growth on three sides. Inside, straight narrow paths cut across a carpet of moss roses, already closed to await the next morning's sun. Here and there pink hibiscus, pale yellow frangipani and best of all, bright scarlet poinsettias stood out in their gay colors.

The garden was beautiful and clean, just the way Beth had always kept it. Jim often sat here reading his Bible, thinking and communing with his God. But now he didn't see the flowers. He was pacing back and forth arguing with the mission board six thousand miles across the ocean.

Why can't they transfer Henry Laws? He knows the Bapende Language better than I do. Hostile people, they say. Maybe the Bashilele are more savage than the Bapende, but they never harmed us here at Banga. That's the trouble with the Board. They don't know what's going on here. January first, less than a month away. If I had only one more year . . . converts . . . a church at Banga. I can't turn my back on these people!

Confused and disheartened, Jim Morrison dropped to his knees. Before him a crudely chiseled rock nestled among the tropical blossoms.

ELIZABETH MORRISON
NOV. 2, 1907

He gazed beyond the inscription and saw her once again in this her own garden.

"I guess we've failed, Beth. Five years and not one convert. But how can I leave this place? It's hard without you, darling."

Looking up, he prayed, "O God, send light to these people and help me to finish my work in this place for Christ's sake."

He was still clutching the letter when he turned toward the mud house. Darkness was falling. He almost failed to notice the dark figure against the wall by the door.

"Disashi, you haven't gone home yet?" he asked.

"No, Tata. Your food is ready to eat. You sick, Tata?"

"I have a heavy heart tonight," the missionary replied, turning to the door. "Now go quickly before darkness covers the path."

"I have arranged the journey tomorrow, Tata. What time do you want to begin?"

"Oh, yes, the journey . . ." his voice faded off. No reason to change plans. It would have to be a quick trip. But at least he could make another contact with Kashosha, chief of the Bashilele. "We should catch the path while the stars are still bright. Can you be here?"

"Yes, Tata, and I will bring Tshitoka."

"Go well, Disashi."

"Stay well, Tata." And the boy darted off into the night.

* * *

The early morning travelers were dripping dew, brushing through the narrow, winding path. Two small packs containing a tent, a few cooking pans, some food, a lantern, a couple of books, a bag of salt and sundry items were poised on two dark heads. Between them trudged the missionary.

"You look happy today, Disashi," he said, wondering how anyone so small could skip along so effortlessly with a burden on his head.

"Yes, Tata, I'm always happy in the morning," the boy replied. "We were like dead men during the night, but now we are all alive again."

The white man was quiet as they walked into the deep forest of majestic trees, sweeping vines, tangled thickets and towering ferns. It was a



BROTHERLY LOVE

*The boys are arguing again,
I sigh and slowly count to ten;
A mother's work is never done,
Keeping peace from son to son.*

—Elinor K. Rose



different world, shadowed in subdued light. Yet there were sunny glades where wild flowers opened for thousands of dancing butterflies.

Midday found them nearing the vast plain on the high plateau. They stopped on the edge of the forest to eat before tackling the last leg of the journey under the blazing sun.

"You said Chief Kashosha asked about me, Tshitoka."

"He wants to see you again, Tata. I think he will ask for salt."

"Why does he take my salt and refuse to let me teach his people in the village?" asked the missionary, though not expecting an answer.

It was Disashi who ventured a reply. "Our chief is all powerful. He has the strongest medicine man in this part of the world. This man says the white man has bad medicine. He forbids all to hear you teach."

"And who is this medicine man?"

"His name is Lumpunga Lukondo. He has the power to guard against wild animals. Even the elephants and lions run from him."

The missionary said, "I would like to see him sometime."

A glance at his watch told Morrison it was mid afternoon. The thatched roofs of Kashosha's village were com-

ing into view. Tshitoka went ahead to announce their arrival. Disashi stayed behind and found a suitable campsite just outside but overlooking the village. Leaving the packs, he and the missionary took the sack of salt, walked into the seemingly deserted village, squatted down and waited.

Chief Kashosha presently appeared, towering above the village elders who followed. A dirty loin cloth swung from the chief's bulging hips; a single brass ring circled one ankle.

There were mutual greetings. They traded gifts. The salt was offered and accepted. Kashosha gave an order to an elder who departed and returned with a gourd of water and a leg of freshly killed antelope for the white man.

Accepting the gifts, Morrison addressed the chief. "May I sleep tonight by your village, Chief Kashosha? And would you call all your people together so I can talk with them?" They were questions asked on previous visits and answered in the same way.

"You are welcome to sleep by my village. I cannot call the people together for you. You can see that many are away in the fields. The men are gone on a long hunt and are two-days' journey in the path." Rising, he thus terminated the official welcome.

Back at camp, while Disashi undertook his cooking duties, Morrison settled down to work over some verses in the Gospels he had recently translated.

Turning to Disashi, he read his translation of Luke 6:30 in the Bashilele dialect: "*Uhe bonso badi bakulomba; bianyenga muntu bintu biebe, kumulombibi kabidi.* What do those words say to you, Disashi?"

SLOWLY stirring the evening meal, Disashi was silent a few minutes. Then he looked up. "The words tell me that when somebody asks me for something I must give it. If someone takes something, I must not be angry and take it back."

Satisfied with this interpretation, Morrison checked off this verse and scanned the pages of his notes for other doubtful translations. Finding no more question marks, he opened his Bible and set to work on the verses following. He made little headway, however, and was ready to put it aside when Disashi called.

"Tata, the food is ready."

It was early. The missionary knew his cook was anxious to finish the day's work to join friends in the village.

"You may go now, Disashi, if you want to. I will not need you again today."

Disashi turned to go. Then he
(Continued on page 36)

A behind-the-scenes story of a closely knit Christian family,
strong in their faith and one-ness



The Nixons and their sons. *Left to right: Donald, Mr. and Mrs. Nixon, Richard and Edward.*

The NIXONS of Whittier

By K. G. MARTEN

IN THE eastern part of Whittier, California, just 20 miles east of Los Angeles, you can find a two-story, Spanish-type stucco house, nestled among fruit-bearing orange trees, a few tall banana trees and a lovely garden. The serene white home is almost hidden from view and the curving, narrow driveway from the street inconspicuously follows the small orange grove, goes past the house and stops at the garage.

For the past few years this friendly, quiet house has been the home of Hannah and Frank Nixon, the Quaker couple who are the parents of Edward, Donald and of Richard, thirty-sixth Vice President of the United States.

People hurry by this house without realizing who lives here, and tourists who come to look at it often pass it by unless they are specifically directed by someone who knows where the Nixons live. The first time I went over to see them, I drove right past the house before I realized I had missed the driveway. I backed, drove up to the charming, unassuming house and rang the doorbell.

A petite, silver-haired woman in her sixties opened the door and greeted me with a smile. "Come in," Mrs. Nixon said in her warm, eager voice, apparently delighted to see me. Still, I knew that they are besieged with reporters and writers, who clamor for interviews for their newspapers and magazines, and that they had to stop the avalanche of scribes. When a member of your family is in the focus of public life, there is no privacy for any close relative. What you do—or don't do—suddenly becomes known to

millions of people, and many of them let you know what they think of you and your family, too.

I knew that the only reason I had been granted this interview, and those that followed, was that my article was intended for the *CHRISTIAN HERALD*.

The gracious four-bedroom home reflects the same tranquil dignity and friendliness that Hannah and Frank Nixon possess. But they also have a keen sense of humor that is mixed with true humility, I discovered. As Frank Nixon joined us, we sat down and reminisced over a cup of tea.

"How long have you been reading the *CHRISTIAN HERALD* magazine?" I asked politely, and the 77-year-old head of the family looked at me with a smile that started with his blue, alert eyes.

"Before you were born," he said. "I've been reading it since the turn of the century!"

My amazement was obvious.

"Yes," he went on. "In fact, I started teaching Sunday school in Columbus, Ohio, as a result of reading the *CHRISTIAN HERALD*, and I bought my first Bible through the magazine, too—"

THERE might not be a Francis Anthony Nixon family in Whittier today, if Mr. Nixon had not frozen his feet working as a trolley-car operator many years ago. In 1906, just 50 years ago, he decided that he could not spend another winter in Columbus, (Continued on next page)

Ohio, where he had lived for five years. Frank Nixon liked his work on the old High-Long trolley-car line, and he enjoyed teaching Sunday school, too. But he knew that he could not endure another cold winter standing in the open vestibule where the operator had to work. As soon as the cold weather came, his feet ached constantly.

"Why don't you go to California, where it's warm and sunny?" a friend asked him. "Lots of people are pioneering out there."

And so it was that 27-year-old Frank Nixon came to California and started to work as a streetcar motorman for the Los Angeles Inter-Urban Line. One evening when he went to a party to which his conductor had invited him, he met diminutive, dark-haired Hannah Milhous. Her father was a nearby rancher who had moved his family from Indiana some ten years earlier.

Frank Nixon and Hannah Milhous found that they both loved people and liked to travel, and both were Quakers, both were of Irish descent and happy disposition. When Frank learned that she had come to the party with a group of girls, he asked, "May I take you home?"

"I'd be delighted," she answered and smiled shyly at him. From that evening on, he had eyes for only the pretty Quaker girl, and no one was surprised when they were married on June 25, 1908, in Whittier.

Frank Nixon's blue eyes still sparkle when he tells about meeting his future wife, about their marriage and family of five sons. They all worked hard, lived a closely-knit family life, and despite personal tragedy were happy.

"I am fortunate in having come from

a family which had complete faith in God's wisdom and love for us human beings," says Hannah Nixon. Hers was a family of Quakers who came to America during early 1700 and her grandmother and great-grandmother both were Quaker ministers. As a little girl, Hannah spent a great deal of time with her grandmother, Elizabeth P. Milhous, who also came to Whittier to live and was active in her church work until she passed away at 96.

"The finest heritage my father left us was an example of upright life and godly example," she continued softly. "He believed in doing justly, loving mercy and walking humbly with God."

ON Sundays people always found the whole Nixon family in church—first Sunday school, then morning service, and an evening meeting for the children. Frank Nixon taught Sunday school, and was a sought-after teacher for the young people, with whom he is still popular.

"I believe," he says, "that it is important for young people to learn about faith and God, and live with the knowledge that we have been made in His image and that we all have 'the light' within us—we only have to search to find it and allow it to come to our awareness. There is a basic truth in all Christian religion and philosophy, regardless of denominations. Therefore, I believe it is better for men to have some church affiliation than none. When there was a Quaker church nearby, I have taught and worshiped there—otherwise I worshiped in another church."

Wherever the Nixon family lived, people liked and admired them for their faith, their friendly humor and

optimism, and for allowing other people to live as they wished without judgment or criticism.

"Each person must live his life as he understands it, and follow his calling," Hannah and Frank Nixon have always said. One day in 1942, they proved that their philosophy was not mere empty words.

The Second World War had come. Since the Nixons were Quakers, Richard, who was then 28, and Donald, 26, could both claim exemption from military service, on the strength of their faith. Quakers do not believe in war, military service, or bearing arms, not even if it is necessary to defend yourself.

Although no one spoke about it, Richard pondered over what seemed right and wrong to him. He was practicing law back in Whittier after graduating from the Duke University Law School in 1937. A few weeks after Pearl Harbor he went to Washington, D. C., to work for the OPA. He and his wife, Pat, found an apartment in Alexandria, Virginia.

Everybody worked long hours, including the Nixons. The war was going badly, men were needed at the front in everything from actual combat to air transport and communications, and then—eight months after he had arrived in Washington—Richard called his Quaker parents.

"Mother—" he said. "I've come to a serious decision. I've decided to join the Navy."

His mother said quietly, "God gave you your life to live as you understand the truth—"

And so it was that the whole Nixon family gathered around Lt. (j.g.) Richard Milhous Nixon in Los Angeles in May 1943, to say good-bye. He had orders to report to the Commander of the Pacific fleet.

Donald remained at home to help his parents with the grocery store they had started in 1922.

AFTER Richard had said good-bye to everyone, he admonished his 12-year-old brother, "And you be sure to look after your mother, Eddie."

"I can still remember that day," says Edward Nixon, now 25 years old, a graduate of Duke University in geological engineering, and an air cadet stationed in Florida. "I think that I suddenly grew up. From being a baby brother and a little spoiled by everybody, including my two big brothers, I suddenly realized the seriousness of life."

The one thing you are immediately aware of when you hear one Nixon talk about the other members of the family is the love and concern they all have for each other. They seldom display emotion before strangers. But

(Continued on page 58)

WHERE'S MOTHER?

I roam about the house like one bemused—
Here is her chair, her shawl, her tiny shoes,
Her glasses, scissors, and some shiny thread,
A bookmark in the place where last she read,
A plant love-coddled near to blissful bloom,
A hallowed air about her vacant room. . . .
Across some bridge I cannot even see
She went alone. She could not wait for me.

Then my anguished heart seems to hear her speak, impatiently:
"Begone about your daily tasks, child, look not here for me.
Waste not one minute bowed in grief. Wherever man has trod
Earth-time is but his fertile path that leads at last to God.
Sow yours with faith, and love, and work . . ." How oft words she'd say;
Now her creed comes through, so alive, so true, she can't be far away.

—Marie W. Musschwhite



DICK
OTT

WHAT REALLY HAPPENED AT CANA.

THE question put oftener than any other to George M. Lamsa concerns the turning of the water into wine at Cana of Galilee (John 2:1-11).

His questioners ask, "How can this apparent endorsement of wine by Jesus be squared with a Christian conscience against alcoholic beverages?" Mr. Lamsa's explanation—given out of his personal insight into Bible languages and customs—has brought comfort and inspiration to many. We offer his viewpoint here in the hope that it may shed further light on a provocative subject.—THE EDITORS

By GEORGE M. LAMSA

CHRISTIANS have long had an uncomfortable feeling about what happened at Cana—or what they have been led to think happened. Invariably, Bible-quoting advocates of alcoholic abstinence have had flung back at them the story of the wedding feast in the Galilee village. "Didn't Jesus Himself turn water into wine?" they are asked. And the nondrinker either experiences some embarrassment which he instinctively feels he does not deserve, or makes some half-hearted rebuttal to the effect that the "wine" was non-fermented grape juice, or that "customs" were simply different in those days.

Such persons never fail to be heartened by the revelation of facts that historically have been taken for granted by persons today living in a small corner of the world where customs current in the days of Jesus live on. The facts, as the colloquialisms of the Aramaic language make clear, and as the culture of my native Kurdistan underscores, move the Cana wedding story into a new light.

There is no question that Jesus condemned drunkenness, and that He was born into a religious culture which condemned it. Jesus, in His parable of the unfaithful (Continued on next page)



To My Adopted Daughter

By THELMA PITTMAN MITCHAM

ONCE AGAIN it is Mother's Day, and once again I am particularly aware that I am indeed specially blessed—for I am *your* mother.

It is a delightful experience to review the past months of fun, development, excitement and tears and such an inspiration to remember how God brought us together. Some mothers (and I am one) cannot give birth to their babies, so the babies are born somewhere else and God brings them and their very own parents together—that is the way it was with us. And this is how it happened.

When mother met daddy, she loved him best of all and knew that he was meant to be her husband. Daddy loved mother and knew that she was meant to be his wife. Soon we were married. We were so happy! But soon we realized that we needed *you* in order to be completely happy. So we went to an adoption agency. It took quite a long time to find you. There were other babies we could have had, but out of all the babies in the world we chose *you*, for you are *our* baby, and the baby we felt God intended us to have. And you felt the same about us. When they brought you to us you looked at us wonderingly for a moment, then smiled a beautiful smile, and tumbled straight into our arms and hearts—forever.

So you see, adoption is a natural and beautiful thing, and a thing of which to be extremely proud. Special babies like you are truly loved and wanted. Indeed, not all parents are privileged to experience the joy of searching for and actually finding their very own babies.

If only I could tell you what you mean to us, and how much closer you have brought a family already tied tightly in the bonds of love! Your enthusiasm turns a routine day into an exciting adventure. Your carefully tended dolls are proof of your loving and gentle nature. How your happy little songs as you play show your charming disposition. And your lilting, "I teasin' you, muvver," when caught in a naughty (but cute) escapade!

Our hopes and aspirations for you are those of all parents—spiritual depth, serenity of soul, directness of purpose, strength of character. We want you to have a well-rounded education embracing good literature and the arts, lasting friendships, sports, parties and girlish excitement—the fine, happy things of life. But too, we want for you a vicarious knowledge of the harsh, cruel, shoddy facets of life so that you will be able to evaluate and develop character. We pray that some day you will experience the curious and wonderful mixture of love and sadness, unbounded hope and stark fear, yielding adoration and stern discipline that comes from holding in your arms your own blessed baby girl.

Our home is secure in the love of God and complete faith in His plan for us, love of each other, togetherness in activities. We are secure in the knowledge that God *brought* us together and that He will *keep* us together. Sometimes, after a wearing or unnerving day I have only to bend over your little bed to feel a blanket of peace drop softly over my shoulders.

I shall always remember one particular night when I tip-toed into your room to make sure you were covered, and in your sleep you sang very softly and clearly, "Yes, Jesus Loves Me." And another occasion when you interrupted your prayers to ask if I thought the lame puppy we had seen that afternoon was feeling better. I'm sure that God didn't mind the interruption, and what more logical time to consider the welfare of others than when talking with your Heavenly Father?

Because of you, each of my days is Mother's Day, and because of you I am—indeed the whole family is—specially blessed.

YOUR DEVOTED MOTHER

servant, warned against drunkenness (Luke 12:45, 46). Again He said, "But take heed to yourselves, that your hearts may not become heavy by extravagance, and drunkenness, and worries of this world, and that day come suddenly upon you" (Luke 21:34).

Paul, picking up the message of Jesus in his first epistle to the Corinthians, groups drunkards among thieves, revilers and extortioners and says they shall not "inherit the Kingdom of God" (1 Corin. 6:10).

Drunkenness was censured by the prophets. Moses made it a crime punishable by death (Deut. 21:20-21).

From the days when Noah tampered with grapes and made wine and got drunk, the world has suffered from excessive drinking of wine and strong drink.

Students of the Bible fail to see that the changing of water into actual wine was a violation of God's Word and inspired teaching of the prophets. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah 5:11).

"... The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah 28:7). "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" (Habakkuk 2:15).

Indeed, Jesus had read these passages and many others again and again. He was so familiar with the Bible that whenever His enemies debated with Him, He silenced them by quoting passages from the Scriptures showing them that they were wrong.

The miracle of the changing of water into wine, therefore, has been one of the most difficult episodes in the Gospels to explain. Many devout Christian men and women have halted and wondered when reading this account. Others have stumbled. More arguments arise over this story than almost any other. How many people are arguing about going another mile, turning the other cheek or praying for their enemies?

The Cana incident should be given a new look.

The question is not whether Jesus *could* have changed water into wine. The question is, *did* He change it? Did He violate the Scriptures by changing water into wine for men who were already drunk?

John plainly tells us that the guests
(Continued on page 37)

the bad habit of judging others

By CLARENCE W. HALL

HOW DARE I JUDGE?

By Alice Mackenzie Swaim

HOW can I measure the flight of a thought,
The weight of a frown or the depth of a smile?
Can love and its power ever be bought,
Or absolute honesty, knowing no guile?

How can I measure intensity's heat,
The sword-thrust of grief or the width of desire,
The fathomless well of a spirit's defeat,
The flame and the strength of a passion's pure fire?

All of my life, I am forced to compare
Submerged deep emotions I never can see,
Judge a sensation I never can share,
Gauging of freedom when I am not free.

There is so much that I can never know,
Memories buried so deep in each heart,
Fountains of feeling, to ebb or to flow,
How dare I pass judgment, in whole or in part?

ONE OF THE richest hours of my life was spent recently in the company of a woman who had just turned 80. Though she had been buffeted by what seemed more than her share of sorrows and ill fortune, Miss Emily had created more happiness for herself and her neighbors than anyone I've known. For years her humble home was a refuge for the troubled and the weary in heart. I asked her the secret of her serenity and she replied: "I think I found it when I overcame the bad habit of judging others."

There is no quirk of human nature so common or so malicious. All of us at one time or another have been guilty of this cruelty. Many of us have been the butt of it.

A prominent minister says, "I have heard people confess to breaking every one of the Ten Commandments except the ninth: 'Thou shalt not bear false witness against thy neighbor.' Yet this is the one we all break the oftenest."

What tragedies have occurred and what irreparable damage has been done to innocent people by thoughtless indulgence in this vice!

When a neighbor asked Mohammed how he might make amends for falsely accusing a friend he was told to place a goose feather on each doorstep in the village. The next day Mohammed said, "Now go and collect the feathers."

The man protested, "That's impossible—a wind blew all night, and the feathers are scattered beyond recall."

"Exactly," said Mohammed, "and so it is with the reckless words you spoke against your neighbor."

One way to block this vicious impulse is to realize that in judging the weaknesses of others we unconsciously index our own. South Africans put it this way: "You can't point a finger at another without pointing three at yourself."

Why do we garnish our own flaws but tarnish the other fellow's? A minor poet wrote: "Stubbornness we deprecate, but firmness we condone; the former is our neighbor's trait, the latter is our own." A peculiarity of memory is that it provides what the psychologists term "total recall" for the mistakes of others and a pleasant mental blank for our own.

The impulse to blame (Continued on next page)

By WEBB B. GARRISON

where it came from

by the skin of the teeth

In defending himself against the charges brought by Bildad, Job listed a number of his troubles from which he felt he had barely escaped with his life. But instead of making an ordinary statement of the fact, he poured all the poetic spirit of the ancient East into his words.

In later producing Greek and Latin versions of the Bible from Hebrew manuscripts, translators refused to make a literal translation of Job 19:20 because it seemed exaggerated to a point of absurdity. Yet in 1560, when the Geneva Bible was produced, scholars decided that possibly Job's seeming absurdity was intentional after all. What he probably intended, they felt, was to dramatize his escape by using vivid and picturesque language. And so in making a literal translation of his words the scholars finally emerged with the memorable line "I have escaped with the skin of my teeth"

—a colorful phrase which was retained by the translators and editors of the King James version.

sexton

As with the Hebrew religion, early Christianity used a great many symbols. Ceremonial vestments and vessels used in communion were termed *sacra*. In time, the churches appointed a special officer—known as *sacristanus* (keeper of the sacred)—to take care of these symbols.

By the sixteenth century, the title of this minor dignitary was abbreviated to "sexton"—and his duties were extended to such work as digging graves and ringing the church bell. With the discarding of much ritual and nearly all altarware, however, Protestant sextons soon found themselves with virtually nothing to guard. And so the ancient and honored title of the "keeper of the sacred" was bestowed upon the church janitor and still remains.

others is a defensive measure that is so ingrained in our nature that psychologists say: if you want to find out a man's weak points, note the failings he has the quickest eye for in others.

A woman who was forever complaining about the untidiness of her neighbor gleefully drew a friend to her window and said, "Look at those clothes on the line, gray and streaked!" The friend replied gently, "If you'll look more closely I think you'll see that it's your windows, not her clothes, that are dirty."

Judging others betrays in us an absence of compassion. Lack of compassion arises from not knowing what lies behind a condemned one's actions. We need to hold in our hearts the Chinese proverb: "Be not disturbed at being misunderstood; be disturbed rather at not being understanding." In our everyday relations with others we constantly risk blackening someone's reputation by failing to look beneath the surface with the eye of compassion.

"A lovely widow with three children moved into our village," a friend told me, "and in a few weeks she was the most talked-about woman in town. She was too pretty . . . several men had been seen visiting her . . . she was a

poor housekeeper . . . her children ran the streets and ate at the neighbors . . . she was lazy and spent most of her time lying on the sofa, reading.

"One morning our pretty neighbor collapsed in the post office, and the truth came out. She was suffering from incurable cancer and couldn't do her housework. She sent the children away when drugs could not control her pain. 'I wanted them to think of me as always happy and gay,' she said. 'I wanted to pass away sometime alone so they would never know.' The men visitors were her old family doctor, the lawyer who looked after her estate, and her husband's brother.

"The town was kind to her for the remaining months of her life, but the gossipers never forgave themselves."

"God can forgive the passing sin of the hot heart," said John Ruskin, "but not the inherent sin of the cold. Even He has no mercy for the unmerciful."

ONE of the saintliest men I ever knew, Commissioner S. L. Brengle of the Salvation Army, once told me of a member of his staff who suddenly became so moody and testy that he was avoided by everyone around him. "I was inclined to be impatient with him

myself," said Brengle, "until one day he told me his little daughter had been stricken with a hip disease and heart trouble. His wife would spend the day with the child in her agony. At night he would take over, sitting all night at the little one's side, seldom getting any sleep. Sometimes the little hip would have to be lanced and, because the weak heart couldn't stand anesthetics, he would have to hold her down by force while the doctor cut into the quivering flesh. Sometimes the pus would spurt into the father's face while the little one screamed in agony. This had gone on for months, and the father, unable to get any rest, was worn and unnerved.

"As he told me that, I was so deeply shamed that I resolved never again to pass judgment on another until I knew the circumstances behind the fault."

We can halt hasty judgment in its tracks by asking ourselves: might I not be as bad or worse if I'd been faced with that person's troubles and temptations? The habit of judging others tends to reveal about us that unattractive character flaw, self-righteousness. Christ's classic rebuke to self-appointed judges was, "Let him who is without sin cast the first stone." I heard of a businessman who keeps on his desk a stone with the word "First" lettered on it—a strong reminder to himself and others.

A recent national poll of American clergymen brought out four simple rules for overcoming the habit of judging others.

First: Be sure you know all the facts, so that your evidence is not merely circumstantial.

Bernard Shaw once observed, "The only man who behaves sensibly is my tailor; he takes my measure anew every time he sees me, whilst all the rest go on with their old measurements, and expect them to fit me."

We share the responsibility of wrong judgments by listening to them. "Whenever I hear a sensational story at someone's expense," says R.V.C. Bodley in his book, "In Search of Serenity," "I try to gauge the mentality and motives of the raconteur, and either discard everything that has been said or try to discover what started the yarn. Do this yourself before hastily judging the subject of gossip."

Second: Remember that however certain another's guilt may seem, there may be extenuating circumstances. Years ago the Sioux Indians had an impressive ritual. A brave who was about to set forth to visit other tribes would raise his hands toward the sky and pray: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins!"

Third: Give your habit of judging
(Continued on page 50)

OUR LITTLE BOY IN HONG KONG

By JOHN and LOIS WALLACE



LAST FALL, we took a leave of absence from our Durango, Colorado, furniture business, and set out on a tour around the world. Our plane wafted us to colorful and exciting places. We saw exotic temples and spiring cathedrals. We heard the intriguing babble of strange languages. We visited the government buildings of many nations and stood silently before memorials and monuments to many heroes. We were greeted with friendliness wherever our plane touched down. We came home literally saturated with memories which we shall be recounting for the rest of our lives.

But among all the experiences, among all the introductions to persons great and near-great, one stands out. One we shall never forget. One memory will not only quicken our pulses, but bring a warm glow to our hearts.

That memory is of a little boy in Hong Kong, scrubbed to shining,

dressed in immaculate though plain clothing, walking timidly into the room where we waited. Gently motioned forward by a kind-faced Chinese woman, he moved quietly before us and spoke two words in English. "Mommy. Daddy." These were the only words in our language that he knew. But they were enough. We, little Hui Kwok Tai's "parents" from America, reached out our arms.

The 4-year-old looked like his picture that stood on the mantel of our home in Durango. We had talked about him for months, studied every particle of information we had received about him, prayed for this orphaned lad who now grinned widely up at us in the Un Long Children's Home in the New Territories section of Hong Kong.

It was a story in *CHRISTIAN HERALD* that had started it all—a story much like this one. We read it in May, 1955—how sponsoring "parents" in America could "adopt" homeless child refugees

by paying for their support in any one of a number of *CHRISTIAN HERALD* orphanages in the Far East underwritten by readers of the magazine. It seemed so small an amount of money per month to support one of these little children and give them an opportunity to grow up in a Christian atmosphere.

There was another angle that also appealed to us: having a particular child assigned to a particular sponsor. When so much of giving has become so "anonymous," whether channeled through the Federal government or religious denominations or other agencies, we were challenged by the possibility of being the sponsors of a child we would come to know and love. We recognized that much giving must be anonymous and we do not condemn agencies for whom it is a necessary procedure. Indeed, we shall continue to support their work. At the same time, the sponsorship method offered us a spiritual lift that we needed.

WE immediately sent in our check for one full year's support, and asked that a small boy be assigned us. We had never had a boy of our own, and here, we felt, was an opportunity to share at least in some degree a privilege we had missed. In just a short time we had a letter giving us the name of the boy at *CHRISTIAN HERALD's* Un Long Children's Home in Hong Kong assigned to us, his picture and a full description of the kind of lad Hui Kwok Tai was.

We had already planned our world tour to start in September. Hong Kong was to be one of the stops on the way. With much anticipation we realized



Meet the Wallaces

John and Lois Wallace (he heads the J. A. Wallace Furniture Company of Durango, Colorado) were members of the *Christian Herald* Bible Lands Tour in 1954. In 1955 their travel appetite whetted, they took a round-the-world tour by plane. They tell here the story of "the most interesting sight" they saw, and how it came about.

Lines of a Layman

THE SECRET OF SUCCESS

J. C. Penney



IF I could get a message over to the youth of this country, it would be that success in life does not depend on genius. Any young man of ordinary intelligence, who is morally sound, above-board in his dealings and not afraid of work, should succeed in spite of obstacles and handicaps, if he plays the game fairly and squarely and keeps at it.

May I add to this conviction one other which has come to me very forcefully in recent years. Throughout my business career I have made the mistake of believing that all that is required of a man is that he be upright, honest or just good. I now find that this is not enough. Men must be willing to act on their convictions; they must uncover the deep religious meaning of life and learn to pray; they must practice in their business affairs the religious truths which they have been taught to believe.

This philosophy was stated by the prophet Micah (chapter 6:8) when he said, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

that perhaps we would get an opportunity to visit with our newly-acquired "son." We wrote Mr. T. C. Chang, Superintendent, telling him of the possibility of our being there and wondering whether we could visit the home and see our boy. We told him the time when we expected to arrive and the name of the hotel where we would be staying. We didn't know that Mr. Chang could speak no English. The only Chinese we were able to pick up en route were the equivalents of "hello" and "good-by!"

But the thoughtful superintendent made arrangements for an English-speaking friend to meet us and take us out to Un Long, some 25 miles into the country. Mr. Chang and the housekeeper, Miss Yuen Siu San, met us at the gate. Although we could not converse directly, the transcendent language of Christian fellowship gave us a mutual understanding. We could easily translate the twinkle in their eyes, their pleasant smiles, and, presently, their concern and affection for the children.

We visited over teacups in a plainly-furnished room near the entrance, conversing through the interpreter. Yes, Mr. Chang assured us, Hui Kwok Tai would be along shortly.

And then he came in.

The boy was an even more attractive child than his picture indicated. His complexion was fair, his skin delicate, his eyes alert and bright. He spoke his two carefully-rehearsed words, and the plain room, so far from our Colorado

home, so close to the threatening menace of Communism, suddenly became holy ground.

How glad we were that we had had a small part in the life of this little boy. How beautiful he was, how much like the tiny children who played happily on the lawns of our neighbors at home. How alone he might have been! Now he had companionship, good and loving care, Christian training. And we had a point of contact with this part of the world, no matter where we would go from here. We would never think of Hong Kong without thinking of a tiny, bright-eyed boy. We would never again read a news story from Asia without remembering the carefully spoken words, "Mommy, Daddy."

AFTER our get-acquainted visit we were escorted through the orphanage. One large room is used as dining room and recreation room. The kitchen had no cook stove or range as we expected, but had ovens bricked in, with a fire-place on top for cooking. Coke, or most of the time small twigs of wood, furnish the heat. We asked what they fed the children. The menu they use is very much like our own, rice predominating. A balanced diet is worked out for each day. Everything was simplified and only the most practical of cooking utensils were used.

They showed us through the pantry and medical commissary. It was evident that the children were being adequately cared for. Dried milk, vegetables and rice were in evidence.

There were pills, Chinese herbs and other medicines in the medical department.

We were escorted through three classrooms. The children had assembled in their seats with their books and materials so we could see how they did it, although it was after supper time. On the walls were posters showing Christ the Good Shepherd, and Christ teaching the small children. It gave one the feeling that it was a Sunday-school room. The children in the classroom ranged from 5 years to 14 years of age, and looked to be above the average of intelligence. Of course their readers were all in the Chinese language and it was interesting to see them read a column from top to bottom of the page instead of from left to right as we do.

The children are taught the principles of cleanliness and health care. They take daily baths, we were told. They receive injections against typhoid and cholera and are vaccinated against smallpox. Tablets to prevent malaria are taken every week, with "half a piece for smaller ones and a full piece for larger ones."

Some 20 acres of land are cultivated, with two buffaloes and a buffalo calf supplying the motive "tractor" power.

We left the Un Long Children's Home that evening with the feeling that the five teachers, one housekeeper, three nurses and one cook, together with their very fine Christian superintendent, Mr. Chang, were doing a wonderful job and making the most of what they have to work with. The home was begun in 1951 with 20 orphan babies, and has gradually taken in others from here and there until now it has a total of 73 youngsters from 3 to 14 years of age—34 boys and 39 girls. How fortunate the children are to have people like these staff members to supply their daily need and care.

When we went to the airport the next day to fly from Hong Kong to Manila, Mr. Chang and Miss San were there to bid us farewell. They had our boy, Hui Kwok Tai, with them. We took him in our arms and showed him off to the other 26 members of our tour group. They gurgled over him as folks do over a child anywhere. For that moment, he wasn't a Chinese boy; he was simply a boy.

We gave him a toy truck and a few other little things a boy likes. Then we reluctantly set him down on his feet and walked up the steps to board our plane.

He did not say, "Mommy, Daddy" this time. If he had, we would have wept.

From the top of the ramp we waved good-by. Yet it was not good-by. We brought our boy with us in our hearts.

THE END

By **FREDERICK W. CROPP**

Pastor, The Community Church, San Marino, Calif.

Coronation

A MOTHER was telling of her latest frustrating experience with her son. All I remember was the laconic bit of slang, "I could have crowned him!"

I think I know what she really meant, but I like to think of what she *might* have meant.

Her expression reminded me of a verse in a book in the Bible which we read furtively if at all, a book no Hebrew was supposed to read until he was over 30 years old, one of the most beautiful love poems in the language—"The Song of Songs, which is Solomon's."

"Go forth, O daughters of Zion, and behold King Solomon, with the crown with which his mother crowned him on the day of his wedding, on the day of the gladness of his heart."

This explicit and tender book was given its place in the Bible because of the allegorical implications judged to be descriptive of the close relationship between God and His people, between Christ and His Church. But the book remains a thing of glorious throbbing beauty and it describes the betrothal, the marriage ceremony, and the intimate strength of married love in such a way that it deserves its place in our Bible also because it describes the highest happiness God gives His children, the union in marriage of a man and a woman.

Link this verse about the mother of the groom with something which Paul said about Christian love: "Love bears all things, believes all things, hopes all things, endures all things."

"I could have crowned him," said the dramatic little mother.

Mother, believe me, *you do!* Alexander the Great

wore no garments except those made by his mother's hands. A man wears few crowns with more honor than the simple "crown with which his mother crowned him."

Quotations tumble in on us. Emerson said: "Men are what their mothers make them." Lincoln: "All that I am or hope to be, I owe to my angel mother." Michelangelo: "Whatever a man is, he generally owes to his mother." Charles Dickens: "I think it must somewhere be written that the virtues of the mothers shall be visited on their children, as well as the sins of their fathers."

"I could have crowned him!" said the mother. But with what?

"The crown with which his mother crowned him" may have many points, but it is held together in love. This much is clear beyond dispute. The metal, the band, the "crown of the crown" is love.

We must be careful to state this correctly because we have learned that there is a dangerous kind of "smother love" which may injure a child and so injure the adult.

We ought to have a strong, wise parental love to make up the crown.

But what else? With what does a mother—or a father—best crown the children?

The crown of parental love which we forge out of the strong metal of love has four shining points. There are others—indeed, if this whole thirteenth chapter were to be "pointed up" we could have quite a number of sparkling little pinnacles—but take these four.

1. Love "bears all things." (Continued on next page)



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Twice in this short verse Paul talks of "bearing" and "enduring." Bearing is the sheltering kindness which extends itself to cover all the faults of others, all their differences and all their ugliness. This is always noticeable in good mothers. This they try to pass along to their children.

This point in the crown is the Christian side of tolerance. No, not tolerance but loving forbearance. It is saying again, "Love suffers long, and is kind." It is talking about suffering which is unearned; it means vicarious suffering, bearing things for others.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful. . . ."

That is it! Forbearance! This is what we need to learn, forbearance which enables us, in no weak, spineless way, to put up patiently with people and events unless or until we can change them. As we look back over how parents put up with children we understand how patiently God must put up with us. Because this is an inheritance, we receive it as such, as part of "the crown."

2. Love "believes all things." Belief is the Christian side of doubt, and sparkles radiantly in "the coronation crown" given to us by our mothers and fathers.

"Believes all things"—isn't that going a bit too far?

Not when I think of what mothers have to believe! What wild monsters are seen in the garden! What tall giants hover in the corners of the bedroom! What imaginary playmates people the nursery! What heroic actions little boys perform, to hear them tell it! What popularity have little girls, to hear their story!

Now nobody believes all this—except mother. I wonder how she can! And yet, this is the beginning of personality growth.

It is tragic when a mother's credulity is tested in later life by lies and teenage intrigue, but being ready to believe the best, however fantastic, lays the groundwork for faith in the life of the child.

Belief and trust and faith, these are three facets of this loving point in the crown.

Paul noticed it in Timothy. "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you."

That's where the crown is made and the coronation takes place—at home.

C. Eugene Still has said it well: "Millions of men and women of all ages, thinking of their mothers, picture them as teachers and missionaries of the Christian religion. In the memories of many, mother was the first and most

persistent instructor in Christian truth.

I am certain we have little disagreement about faith being one of the sparkling minarets on the diadem with which mothers—and fathers too—crown their children.

3. Love "hopes all things." Hope is the Christian side of ambition. Hope is in the crown which our parents ought to give us. Sad indeed is the child in a home where hope is a dead thing, where the future is always black.

What mother—indeed what parent—does not hold high hope for the children and seek also to instill in a child that "keystone grace"? The most dread-filled word in the language is the word "hopeless." But the word that keeps us singing and alive is "hope." Hope is what makes optimists of us. Parents, hope for the best and teach your children how to have hope.

4. Love "endures all things." The fourth point in this crown with which our mothers and our fathers crown us is endurance—the Christian word for stubborn Stoicism.

I cannot believe there is much Christian virtue in the story of the little Stoic lad who clutched a gnawing wolf to his midriff until the boy was an uncomplaining corpse. That story is properly tagged as "dumb" by any child who stands still long enough to hear it. We are not patiently to submit to the gnawing diseases and destructive evils of our world.

Endurance calls for bearing what has to be borne without whining. We have invented a phrase which is more than bluster. "We can take it," we say. But we do not throw hope overboard when we are chained to the oars.

DOES any boy read "Ben Hur" these days? That book had so much to stir a boy. Ben Hur spent a tour of duty as a slave in the rowing galley, watched over by "the Hortator," a big man with a long whip. There came a day when Arrius, the proud Roman, said to him: "The Hortator tells me you are the best rower. Have you seen much service?"

"About three years."

"At the oars?"

"I cannot recall a day of rest from them," Ben Hur replied.

"The labor is hard; few men bear it a year without breaking, and you—you are but a boy."

Ben Hur answered: "The noble Arrius forgets that the spirit has much to do with endurance. By its help the weak sometimes thrive when the strong perish."

I think of this when I see fragile little mothers who have endured more than we would estimate they could bear. "The spirit has much to do with endurance." There is the key to what parents must teach their children.

What children usually are able to "take it"? The children from our Christian homes where endurance is taught as a Christian virtue. "He who endures to the end shall be saved" is more than a pretty wall-motto text. A whining child is only less lovely than a whining adult.

Christians may weep, Christians do mourn, Christians react naturally to pain, but they should not whimper in self-pity, or complain overmuch until the groove is so deep that the needle of their conversation stays there, going around and around and around.

I said there was a difference between bearing all things and enduring all things. This is it: forbearance has chiefly to do with our attitude to the character qualities in others; endurance has to do with the way you and I bear up under life.

We have not only countless human examples of this but we have our Lord Himself who endured more than any of us will have to endure—a cross.

Paul was quick to note and praise this crown-jewel point, endurance, which he himself exercised on many occasions.

The mothers of men must teach us endurance, for "there is much to suffer" and the question we all must face is not *why* we suffer but *how*. How? Bear with patient endurance what life brings, not in Stoic submission, but working it through and out with Christian nonchalance, knowing that this, too, shall pass.

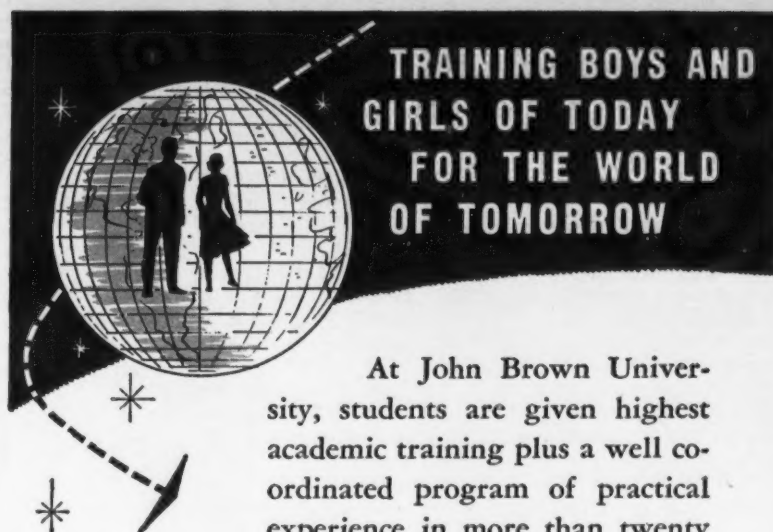
One bit of advice for the children: First, stand still long enough to have the crown fitted! Most children act as though their mother's coronation service could be done at a distance or the crown tossed on like a lasso!

Stand still, stay home, be with your family while you can. There is a character to be fitted in place.

Then, when you get the crown with which your mother crowns you, *wear it!* Sometimes children go through a period when they despise the instruction, the example, the ideals of their parents. Many a crown has been disregarded and tossed aside never to be found again. And there is a strange property of this crown which makes it disappear when it is tossed aside. Some of the saddest biographies in the world could bear the title, "The Lost Crown."

And by like analysis, the flaming biographies which we all read with pride in our human race could be called, "And He Wore the Family Crown."

So mothers—and fathers too—may say with real meaning, "I could have crowned him." They should, for men and women are known and marked forever with the crown wherewith their mothers crown them. THE END



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THE GIFTS

(Continued from page 24)

stopped and looked back. "Tata."

"Yes, Disashi?"

"Who said those words you told me?"

"What words?"

"The words about asking and taking things."

"Jesus said them."

"Your Master above?"

"Yes, why?"

"You mean your Jesus tells you that if someone asks you for something, you must give it?"

"Yes, Disashi. God asks us to be kind and helpful to everyone."

"Tata." The words came haltingly. "Give me your watch."

So that was it!

How could Jim Morrison explain that he needed the watch more than a native who couldn't tell time? He could think of nothing to say. Mutely he pulled the watch from his pocket and held it out.

Cupping his hands, Disashi rushed up, caught that shiny, gold piece of magic, bowed low in acceptance and hurried down the hill.

Morrison sat down under a palm and watched the happy figure finally disappear into the village.

What else could I have done? he

thought. Well, at least Disashi was a trusted friend.

The sun was just beginning to sink out of sight when the missionary remembered it was time to eat. Standing with bowed head, he gave thanks aloud for daily food, anticipating the taste of savory meat with the usual kassava mush and greens.

WHEN he opened his eyes and looked up, he saw the chief and his elders coming toward him. He was confident they intended no harm—now. They would save their treachery for night, if any were planned.

The chief himself spoke first, "White man, Disashi has told us about Jesus." Carefully his eyes ranged over the missionary. "I ask for these," he announced, touching Jim Morrison's helmet, shirt, belt, trousers and shoes.

It would have been foolhardy to refuse. This was a land where poisons were numerous and cunningly administered, and there were no post-mortems. How can I explain? the missionary pondered. If God told me to give, I must. These people wouldn't understand otherwise.

Slowly he removed the requested articles. The chief minutely inspected each before throwing it over his arm. The elders took it for granted that the missionary was giving everything and

made certain of their own shares. Cooking pans, knives, food, blanket, all they could find, they quickly seized and carried off jubilantly. Impatiently waiting for the shoes, the chief was the last one to return to the village.

Alone, Morrison took stock. He was left with a scant pair of underclothing, a tent, his Bible and a lantern. Only these had escaped.

Night fell while drums throbbed in the village below. There would be dancing and celebrating tonight. The white man's things would be on parade. Jim Morrison built up the fire and leaned into the smoke, to keep the mosquitoes off his almost naked body. It would be a long night. But he still had his most precious possession, his Bible. He lighted his lantern, picked up the Book and began to seek comfort in some of his favorite passages.

Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me . . .

He had a feeling of being watched before he actually saw the face peering around the corner of the tent. The flickering flames turned the obscure face into something hideous. Slowly the creature crept forward, always looking away from the solitary figure by the light.

"White man, I am here."

"Who are you?"

information

service

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MAY 1956

"I do not tell who I am. I watch you. There is none like me. I come to take the book and the light."

The white man made no move to give them, but when the night visitor snatched them, he made no restraining effort.

Stripped of everything but the tent, Jim Morrison could only look up through the blackness into the starry heavens. There was nothing left to give that they wanted, unless his life. He wasn't afraid, but never had he felt so alone and helpless. The drums beat on, breaking the silence of the night. It was Disashi who awakened him. The warm rays and light of the morning sun brought him to life again. He pulled himself out from inside the tent which he had collapsed for warmth.

"Life to you, Disashi."

"Yes, and life to you, Tata."

"I think we should take the path at once and return to Banga. There is nothing to carry back. Your heart should be glad."

"Tata, the chief is calling you to come to his house."

Without hesitation, Morrison marched himself down into the village, walked up and faced Chief Kashosha. The chief was wearing the same dirty loin cloth.

"White man," he said, "yesterday I asked you for these things, and you did not become angry. They do not agree with me. The helmet falls off my head. The belt is too short. The cloth is not enough. And the shoes bring pain to my feet."

He placed all the clothing before Morrison. "We do not well to take your things," he continued. "Now we give them back to you. These words of your

Jesus are strange to us. We would like to know more."

As he spoke, others stepped out and laid before the missionary all that was taken.

Lumpunga Lukondo was the last to appear. His small stature belied his power and influence. Above his shoulder stood upright the bristles of an elephant tail and on his head tufts of feathers. Odds and ends of wooden antiquities, charm gourds, animal teeth and colored beads hung from his wrists and ankles. In one hand he carried the lantern, its chimney blackened; in the other, the white man's Bible.

His face, chalked with white lines, was troubled and showed fatigue. Holding the lantern and Bible out before his chief and the people, he said, "The white man's light died last night and I could not bring it back to life. This book that speaks to him is silent for me. I have used all my medicines, but the book does not speak." Turning to the missionary, the witch doctor cried out, "White man, can you make the book speak?"

The missionary turned to the third chapter of John and read in a clear, firm voice, "For God so loved the world, that he gave his only begotten Son..."

Jim Morrison didn't return to Banga that night. He was a guest in one of the chief's houses.

Before he slept, after he prayed, he pondered. If he opened a school at Nyanga right away, after two years Lumpunga Lukondo could return and make the Book speak to his people. Disashi would be ready to lead the work at Banga. There would be a place for Tshitoka. God was good. THE END

WHAT REALLY HAPPENED AT CANA

(Continued from page 28)

were already drunk. "Every man serves the good wine first; and when men have drunk freely..." (RSV)—or "well drunk" (KJV). Would Jesus perform a miracle which was contrary to the law of God?

I believe that Jesus could have done anything which was good and beneficial to humanity, but that He would not have done anything which was contrary to the law and the teaching of the prophets which He knew by heart and which He had come to fulfill. Indeed, there are certain things which even God would not try to do. That is, God cannot do evil. God is so truthful that He would not lie or work against His own laws.

Millions of Christians who believe in Jesus' messiahship, His divinity, His understanding of God and His love for humanity, never doubt the powers of Jesus. They all believe that God gave

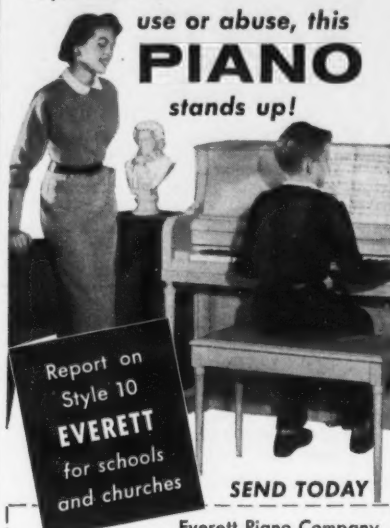
Him power and dominion over the whole world and entrusted everything into His hand. We know and believe that Jesus healed the sick, cleansed the lepers, opened the eyes of the blind, raised the dead and changed sinners into saints. These are the works which demonstrate Jesus as supreme and above all the world's prophets and seers. These are the most unique miracles in the Gospel narrative.

And yet we place the emphasis on wrong things. We put the true miracles in the background. We argue over and uphold as a Christian doctrine an interpretation which is neither relevant nor edifying, something inconsistent and contrary to the Word of God.

The fact that the guests were drunk proves beyond a doubt that wine had been plentiful. The guests had been generous in doing their part in providing wine. There must have been much

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drinking before the arrival of Jesus and His disciples. Traditionally, in the East, some of the guests are drunk before the wedding starts.

But look again in this story of that word "wine," where it refers to Jesus' participation. In Aramaic, wine does not always mean an intoxicating drink. The word "wine" like other Aramaic and Hebrew words, has *many* meanings. In Aramaic, the same word which means wine also means teaching, inspiration and joy.

Elsewhere, Jesus said, "Neither do they pour new wine into worn-out skins, so as not to rend the skins, and spill the wine, and the wine runs out, and the skins are ruined; but they pour new wine into new skins, and both of them are well preserved" (Matt. 9:17, from the Aramaic). The new "wine," in this instance, was symbolical of His teaching which was new to the dull ears of the Pharisees and priests who were drunk with man-made doctrines; the old skins were Judaism which could not contain and withstand this new teaching. Jesus' "wine" or teaching needed new skins.

On another occasion, during the Last Supper, Jesus told His disciples, "But I say to you, from now on I shall not drink from this fruit of the vine, until the day when I drink it anew with you in the Kingdom of God" (Matt. 26:29, from the Aramaic). Did Jesus mean here material wine, or the joy which is spiritual wine? Did He not mean, "I shall not have this joy of being with you until we meet in Heaven"? The "heavenly wine" is communion with God and fellowship with Jesus Christ.

Isaiah says, "They are drunk but not with wine." One can be drunk with hatred, worldly ambitions, Communism, power, false worship and greed. One doesn't have to drink wine to be drunk.

Assuredly, one has to understand the Eastern custom and an Eastern wedding feast in order to know what took place in the small and quiet town of Cana in Galilee two thousand years ago. One has to know Eastern hospitality and the Aramaic language to understand what Jesus did in the evening of this wedding in Cana. Books do not explain some of the peculiar Eastern customs and mannerisms of speech.

Just as it is hard for an Easterner to understand some of the Western customs and mannerisms of speech, so it is difficult and almost impossible for a Westerner to grasp the meaning of Eastern sayings and customs.

For example, years ago when I heard from a banker that the banks were on the rocks, I said, "Thank God!" The banker was shocked. I thought he meant the banks were like a house built on rock. No Easterner, no matter

how learned, would understand the saying or know what an American means when he says, "During the depression, I lost my shirt." Or "The output was frozen last summer."

So certain idioms, allegories and metaphors in the Bible have been confusing to Westerners. Let's examine certain Eastern wedding procedures.

In the East, at a wedding every male guest customarily must get drunk, but with the exception of religious men. If a guest is found to be sober, it would mean that he was not interested in the wedding or that he had an eye on the bride! In that part of the world, it is an honor to be drunk at a wedding feast and demonstrates the guest's fondness for the couple. Moreover, guests, except religious, are compelled to drink whether they want to or not. This is not all. Some weddings last for three days and three nights, and some even longer. Samson's wedding lasted for seven days (Judges 14:17). Only a king can rescind this ancient custom. Ahasuerus had the power to rescind the law during the feasting. "None did

The Gift Supreme

Dear Lord, if I might choose one thing
From Thy rich, boundless store,
One gift of love to have and hold
As mine forever more,
Then would I choose that gift supreme,
Whatever fate hath sent,
The grace to say within my heart,
"Dear Lord, I am content."

Let me not envy those who search
For wealth and power or fame,
But let me keep my lamp of faith
Bright with a steady flame.
Ambition's star too often leads
To sorrow and resentment
But those who seek Thy service, Lord,
Find rest and sweet contentment.

—Julia G. Olds

compel; for so the king had appointed . . . they should do according to every man's pleasure" (Esther 1:8).

Then again, in the East, wine is generally purchased by the guests, who call the servants, give them money and ask them to go out and purchase wine to keep the wedding going on and to make it a success. Every guest does his part when his turn comes. The wealthy and the noblemen who occupy high places at the feast do their duty first; everyone according to his social standing.

Every guest must wait until his turn comes before he calls the servants. If he acts out of turn, he will embarrass the guests who are seated above him.

Ministers and pious men even now never offer wine at a wedding feast. They offer water or something healthful like buttermilk. It would be a se-

rious breach of etiquette not to provide something to drink.

The author of the fourth Gospel states that Mary, the mother of Jesus, said to Jesus, "They have no wine." The Eastern text in Aramaic reads: "The wine is decreasing." There is always wine at a wedding feast but the guests insist on more wine.

Jesus' answer to Mary was this: "What is it to me and to you, woman? My hour has not yet come." (The term "woman" is used when addressing a married woman.) Mary, at this time, was a simple peasant woman eager to do her part at her relative's wedding feast. "Do whatever He tells you," said Mary, preparing the servants for what Jesus would tell them, and went back to take her seat among the women. When Jesus saw that the last drop of wine was gone, and His turn had come, He did what a prophet would do. He saw that the guests were already drunk, noisy and quarrelsome. He ordered the servants to fill the flagons with water and give them to the guests. When they had drunk the water, the master of the feast said, "Every man at first brings the best wine; and when they have drunk, then that which is weak; but you have kept the best wine until now" (John 2:10, from the Aramaic). It was a traditional compliment to a holy man. It was according to custom.

And it was a spiritualized use of the word "wine." In the East, even today, we say, "This is the wine of the Congregational Church," "This is the wine of the Catholic Church." When people become fanatic about their religion, we say, "They are drunk." The apostles on the Pentecost Day were charged with being drunk. But they were drunk (inspired) with the Holy Spirit.

Would changing water into wine have been in accordance with Jesus' respect for the laws of God? When He was hungry in the desert, Satan asked Him to change stones into bread. This He refused to do, quoting the Scriptures, "Thou shalt not tempt the Lord, thy God." Even though He was hungry, He refused to tempt God. Would He then change water into wine?

Jesus was consistent throughout all His teaching. Whenever He was asked to perform a sign, He refused. But He readily removed human suffering and brought joy and relief to the hearts of men and women who came to Him.

More important than literal, pourable wine at Cana, is the "wine" of Jesus' teachings, symbolic, spiritualized wine. This, I believe, is what happened at Cana. Jesus performed as a man of God would perform at a wedding feast. He offered water. The guests performed as they would perform. They thanked Him. They said, as they would say to a holy man, "Yours is the best 'wine' of all!" END



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Daily Meditations

by HALFORD E. LUCCOCK

Tuesday, May 1

READ MATTHEW 26:26-30

"WHEN they had sung an hymn, they went out." That is a vivid picture of spiritual fortification of mind and heart for great endurance. That happened to Jesus. It can, by the grace of God, happen to us. We can be sure that, as the disciples and Jesus left the room where the Last Supper was held, they did not sing a song of jollification. They did not sing the first century equivalent of "Hail, Hail, the Gang's All Here." We can be pretty sure what they sang. It very probably was the Passover Hymn, the second part of the Hallel, which was always sung at the conclusion of the Passover service, Psalms 115-118. These psalms have a great triumphal note, "O trust in the Lord." Put a great word of trust in your heart in the morning. Then you can go out empowered for any unknown or known demand.

Help us each day, God, to remember the words of Christ, "Lo, I am with you always." Strengthen us with renewed commitments to Thee. Amen.

Wednesday, May 2

READ PSALM 37:1-5

God, let me be aware. Let me not stumble down the ways, just getting somehow through the days, not even groping for another hand.—MIRIAM TEICHNER

THERE is an old Persian fairy tale of four angels who watched God spin our tiny globe in space. The first angel said, "Give it to me." The second asked, "Why did He do it?" The third asked, "How did He do it?" The fourth said nothing, but went out and made another planet. This story has been interpreted in this manner. The selfish man still asks for the earth. The philosopher today, as always, asks why it was made. The scientist still asks how it was made. But the religious man tries to make a better, more Christ-like world out of this one. Which one of these three most closely resembles you?

O God, let me be a fellow worker with Thee in making a better world. Amen.

Thursday, May 3

READ LUKE 12:13-15

A covetous man does nothing well until he dies.—THOMAS FULLER

JESUS did not denounce taking care of one's material needs. On the contrary, He assured His disciples, "Your Heavenly Father knoweth that ye have need of all these things." What He warns against is

our Scripture reading for today is covetousness, the inordinate desire for things, and for gain.

Think of what the rich young ruler missed through his love of possessions. He turned down the invitation of Jesus to follow Him. First of all, he missed a great friendship. Think of having a chance to be a close friend of Jesus and missing it! Then he missed a great personal development, such as came to the disciples, to Peter and John. Also he missed a great adventure, the launching of the Christian Church into the world. That was too much to pay for a few acres and some livestock!

Help us, O God, to seek first Thy Kingdom, and not allow things of any sort to displace the love and service of God in our hearts. Amen.

Friday, May 4

READ MATTHEW 7:13-19

Bring things to God that you have thought out, and think them out again with Him. Repeatedly place your pet opinions and prejudices and desires before God.—BISHOP BRENT

IT IS a bad habit, due to a distressing lack of proportion in looking at life and our experiences, to let minor things loom up till they look like major calamities. John Keats made fun of this habit when he wrote of himself, "If I stub my toe, in two minutes it becomes a theme for Sophocles."

But the evil is much worse in reverse. That is, it is worse when majors are treated as minors. Living a life of unquestioned integrity is a major, something terribly big and important. A high standard of sexual morality—that is not a minor! It is a Mount Everest of personal conduct! Warm-hearted generosity instead of having a heart like a deep freeze, that is not an unimportant molehill! That is one of the Rocky Mountains!

Help us, O God, to choose the more excellent way in our daily life. May we never make small what Thou hast made large. Amen.

Saturday, May 5

READ LUKE 12:4-9

TODAY just roll the word "dwindle" around in your imagination. It represents a real and ever-present danger to the spiritual life of each one of us. The dictionary says to dwindle is "to become smaller and smaller, to waste away, to degenerate." How terribly different that is from what the spiritual life might be, as

described in Proverbs 4:18, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Our inner spiritual life ought to increase, not dwindle. We can dwindle in many ways. William Carey, one of the first missionaries to India, said of his son, "He has dwindled down into an ambassador." Whenever Christ becomes less and less to us, we "dwindle."

O God, who art the renewer of our souls, may we go from strength to strength by replenishing our hearts and minds. Amen.

Sunday, May 6

READ PSALM 27:1-5

HERE is a great word from Agnes Repplier, the essayist. She makes a fine plea and direction for self-discipline in daily life. She shows how, in many ways, we might choose the hard, Christian thing to do, instead of the easy selfish thing. She writes: "To listen when we are bored, to talk when we are listless, to stand when we are tired, to praise when we are indifferent, to accept the companionship of a stupid acquaintance when we might, at the expense of politeness, escape to a clever friend, to endure with smiling composure the near presence of people who are distasteful to us—these things, and many like them, brace the sinews of our souls. They set a fine and delicate standard for daily living."

O God, save us from taking the easiest way in our journey through the days. Help us to take the way that love points out to us. Amen.

Monday, May 7

READ JOB 38:15-19

HERE is a question that should arrest us! How large is the earth? It is asked in the Book of Job. In its deepest sense it cannot be answered by saying that the circumference of the earth is about 25,000 miles. The question means, "How large is the earth to you?" To some people, the world they actually live in is no bigger than their own town, sometimes no bigger than their own back yard. That is all of the earth that they are really interested in.

How large is the world to you? To Jesus, the world was very large. As a thing to be grasped for selfish enjoyment, Jesus measured the earth at His temptation and found it small. But as a world to be loved, to give everything for, it was large. He measured the world on Calvary and found it of infinite worth. What a transformation of the world would result if even a minority of Christ's followers measured

the earth with His eyes! Can you reach out in space into the hands of a world circle of brotherhood?

Save us, O God, from small views and purposes. Help us to see the world and to love its people as Christ loved them. Amen.

Tuesday, May 8

READ I SAMUEL 17:45-51

THERE are, according to one versifier, two classes of people: "Each man gets as much from adventure as to the adventure he brings. For things don't happen to some people. Its people who happen to things." A different man, Nicholas Murray Butler, has put people into three classes: "There are the few who make things happen; the many more who watch things happen; and the overwhelming majority who have no notion of what happens."

This puts to us a direct question, "Do things, for the most part, happen to us or do we happen to things?" Of course, things happen to everyone, things which are not preventable or avoidable, such things as hurricanes, disease, slippery sidewalks, taxes and social pressures. True. But, in our general attitude, do we just take all things passively and helplessly? Or do we, with determination and courage, happen to things? St. Paul had many things happen to him, such as shipwreck and jail. But, he himself happened to the Roman Empire. Wilberforce happened to slavery, and slavery in the dominions of Great Britain was abolished as a result. Do we happen to anything?

O God, make us strong for all things in Thy power. Save us from limp submission to evils and give us determination to struggle against evil. Amen.

Wednesday, May 9

READ PHILIPPIANS 2:12-16

I have traveled much in Concord.—HENRY D. THOREAU

A CRITIC wrote of the poet Wordsworth and his sister Dorothy that "they lived intensively rather than extensively." Think over those two adverbs. The Wordsworths certainly did not live extensively. They hardly ever left their home in the English lake district. But they lived intensively, in appreciation of nature and of people. That is seen in the exquisite awareness found in such poems as "Daffodils" and "Ode on the Intimations of Immortality."

Some people live very extensively. They travel round the earth, but it is only a process of moving their bodies around, eating and drinking and seeing only the obvious physical things. Other people live intensively. Jesus moved in a very small circle, barely 50 miles in diameter. But how fully and richly He lived in that small area!

Grant, O God, that we may realize that life consists not in the abundance of things, but in our receiving the gifts of God, and freely giving our service. Amen.

Thursday, May 10

READ JOHN 3:1-7

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went over to Newark, N. J., to attend a revival meeting conducted by Billy Sunday. After the sermon a quiet, gentle little woman came down the aisle, doing personal work. She stopped at the row in which the students were sitting and asked the student at the end of the row, "Are you boys Christians?" The student answered, "Why, we are theological students!" Very quickly the woman said, "That was not what I asked you."

The woman had a point! The important thing is not what our occupation is or our position, but our Christian experience and the relation of our lives to God and to His purposes. For, as Jesus said to Nicodemus, we must "be born again." Jesus also said that those who are accepted by Him are not those who say "Lord, Lord," but those who do what He says.

Keep us, O God, from being Thy disciples in name only. Amen.

Friday, May 11

READ JAMES 1:25-27

HERE is a very vigorous word from E. Stanley Jones: "An individual gospel without a social gospel is a soul without a body. A social gospel without an individual gospel is a body without a soul. One is a ghost. The other is a corpse. You can take your choice."

Of course, we can do more than take our choice. We can take both! That is, we can take the *whole* gospel, one gospel for one man and for the whole family of God. We see the two sides of this one gospel in the quotation for today from the Epistle of James. There is the need to "visit the fatherless and widows" in their need. That is positive action toward making a better world. There is also the duty to "keep oneself unspotted from the world." That is religion as a personal experience, the life of God in the soul.

O God, our Father, save us from a partial practice of Thy truth. Lead us into the fullness of Thy will for us. Amen.

Saturday, May 12

READ II TIMOTHY 1:9-6

SOMEONE once asked General A. W. Greely, the distinguished army officer and Arctic explorer, what he considered his greatest achievement. He replied, "Bringing up six children on an army officer's pay." Multitudes of parents will agree with him! There must be a special reward in heaven for those who bring up a family of fine children on a limited income, often severely limited! That surely is one of life's greatest achievements, for it is an undertaking which counts enormously in the world's welfare. Consider the family of Timothy in our Scripture reading for today. He was the first third-generation Christian of whom we have any record. He was an evidence that the church would go on. That was a shining achievement of his mother Eunice and his grandmother Lois.

Accept our thanks, O God, for all the gifts which have been passed on to us by loving parents. Put Thy blessing on all fathers and mothers, and give them Thy grace and guidance. Amen.

Sunday, May 13

READ MATTHEW 21:25-28

Give unto me, made lowly wise, the spirit of self-sacrifice.—WORDSWORTH

THERE is much to think about, as well as to admire, in the motto of the United States Coast Guard, "You have to go out. You don't have to come back." It is a stirring motto. And hundreds of brave men have given up their lives in obeying it. They went out to save the lives of others. They did not come back. It is a high motto, yet it is one that can give guidance to everyday living. We do not have to make secure our own gain, or our own advantage. We *do* have to go out to help others, if we are to be true disciples of Jesus Christ. Jesus Himself did not have to save His life. But in doing the will of His Father, He did have to give His life a ransom for many.

Help us, O God, to put first things first. Set us free from the exclusive service of ourselves and lead us into the perfect freedom of Thy service. Amen.

Monday, May 14

READ II CORINTHIANS 4:16-18

WE ARE all familiar with the words of the old song: "John Brown's body lies a-moldering in the grave but his soul goes marching on." But the reverse of that is all too often true. It is often true of a person that his soul is moldering in the grave but his *body* goes marching on.

How often we see a person who has allowed the generous ardors of the heart which he knew in youth, all the devotion to great causes, all the response to the invitations of God which came through the church and the conscience, to wither and die. It is a tragedy when the body goes marching on with no living soul in it. That will happen unless the life of the soul is replenished.

O God, our Father, who in our Lord Jesus Christ has come into the world that we may be saved, help us to keep open the doors of our lives that Thou mayest come in and dwell with us. Amen.

Tuesday, May 15

READ ACTS 5:40-42

Once to every man and nation comes a moment to decide in the strife of truth with falsehood for the good or evil side.—JAMES RUSSELL LOWELL

A NOTABLE minister had prepared a mimeographed biographical statement about himself to be used in publicity releases wherever he traveled to speak. But in making the copy, a glaring mistake occurred. Where the sketch had been written to say, "He received the degree of Doctor of Divinity," it mistakenly read, "He received the degree of Doctor of Security!"

"Security" is a word on the lips of everyone. Even many youths today are more eager for security than they are for adventure. May we remember that the men and women who launched the Christian faith and church into the Greek and Roman world, were not worshippers of security. O God, to us may grace be given to follow in their train.

Help us, O God, not to choose safety first in our lives, but to seek first the Kingdom of God and His righteousness. Amen.

Wednesday, May 16

READ ISAIAH 6:1-8

DURING the Second World War a minister in Alabama bought a globe for his 8-year-old son to acquaint him with geography. The boy was very proud of his globe and kept it on a table beside his bed. One night the father wished to look up the location of a place named in the news, and went on tiptoe into the boy's room. He lifted up the globe and was going quietly out of the room, when the boy woke up and called out, "What are you doing with my world?"

It is a personal question for us all, as it comes from the world's youth, "What are you doing with my world?" We can say, "I am not doing anything. I am not the ruler of a nation." True. But each of us is a part of the final power in the world—public opinion. Are we taking our part in the making of public opinion on such matters as war and racial conflict? Are we making our convictions felt, or are we sitting idly by with folded hands?

Help us, our Father, to put on the whole armor of God, and to take part in the holy war against the powers of darkness. Amen.

Thursday, May 17

READ MARK 8:34-38

WHEN Elihu Root was nominated Secretary of War by President Theodore Roosevelt, an intimate friend of Mr. Root's, thinking of his chances for the Presidency, said to him, "Why not wait three years and get the substance instead of the shadow?" Mr. Root's reply was, "I have always thought that the opportunity to do something worthwhile is the substance, and trying to get something is the shadow."

A fine instance of a man judging rightly the shadow and the substance. The chance of service was the real thing to Mr. Root. So often we are tempted to make a wrong choice. We are tempted to think that immediate gains that can be seized, such as money, position and fame, are the real thing. Jesus taught that the substance of life is not in the things that come and go, but in character and service, which are eternal in their nature and value. Jesus' picture of the substance as opposed to the shadow is in the question, "What shall it profit a man if he gain the whole world and lose his own soul?"

Grant, O God, that we may see clearly the things that matter most. May we live as under Thine eye and seek before all else Thy approval on our lives. Amen.

Friday, May 18

READ LUKE 12:27-32

A GOOD example of a complacent sort of religion which regards God as a kind of high-class servant Who can be used to get what a person wants, is found in a familiar story by Dorothy Parker, entitled "Wonderful Old Gentleman." She writes

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about a woman in the story: "Mrs. Whitaker's tolerance was not confined to her less fortunate relatives. It extended to God who had always supplied her with the best service. She could have given Him an excellent reference at any time." That cuts sharply!

"That doesn't touch me. I do not have a patronizing idea of God." Of course not! Yet do we have the true attitude which ought to mark our conception of God and our relation to Him? That right attitude is seen in two instances in the Bible, among many. There is the passage when Isaiah gets a vision of God and it makes him say, "I am a man of unclean lips." Peter sees Jesus and says, "Depart from me, O Lord, for I am a sinful man."

Grant unto us, O God, the spirit of humility. Deepen within us the sense of our own unworthiness. Amen.

Saturday, May 19

READ HEBREWS 11:1-6

Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—CHARLES H. PARKHURST

THERE is much to meditate on in the remark of Oscar Wilde, "Religions die when they are proved to be true." We do not, as a rule, take with any great seriousness any words of Oscar Wilde on religion. But this one is true. No one can be wrong all the time. Even a clock which has stopped is right twice a day! When we think of absolutely proving the Christian religion, we might think, how fine that would be! No more doubt! But we can add, "And no more religion!" If we could prove absolutely in a scientific way our religion, it might be geometry or chemistry. It would not be religion. The Christian religion is a matter of faith. Jesus said to many people after He had cured them, "Thy faith hath made thee whole." It is faith that saves us. Make the venture described in Tennyson's "In Memoriam": "Strong Son of God, Immortal love, Whom we that have not seen Thy face, by faith and faith alone embrace, believing where we cannot prove."

O God, we pray for a faith that will not shrink from any test that comes to it.

Sunday, May 20

READ LUKE 19:2-9

The gift without the giver is bare.—JAMES RUSSELL LOWELL

A MAN driving along a toll road in an Eastern state, stopped to pay the toll. Usually when the attendant received the coin he spoke a personal "Thank you!" But this time the driver heard a mechanical "Thank you," which came out of a phonograph. That was a grim sign of an increasingly impersonal world. Machines are doing more and more things that used to be personal acts. From this increasingly mechanical aspect of our world comes the compulsion to keep our contacts with people personal and not to allow them to become frozen or mechanical. It is amazing how Jesus kept every touch with people personal. Often His disciples either did not see the need of people, or made a cursory, mechanical response. On

several occasions, they said in a cold manner, "Go away and do not trouble the Master." But Jesus, whether with Zachaeus or blind Bartimaeus or the woman at the well of Samaria, kept the contact completely personal.

O God, who knowest all Thy children, help us to give ourselves freely in personal relations. Amen.

Monday, May 21

READ I CORINTHIANS 2:1-5

Fling out the banner, let it float skyward and seaward, high and wide, the sun that lights its shining folds the cross on which the Saviour died.—GEORGE W. DOANE

IN THE traditional story of St. Christopher there is a sharp picture of the power of the cross. Christopher is described as walking along a road with a person whom he later discovered to be the devil. The devil was stepping along with self-confidence exuding from him, apparently afraid of nothing. But as they passed by a wayside cross, the devil cringed and stopped, with fear written all over his face. The devil was afraid of the cross. This old tale, of course, is all fiction, but it represents a great truth. Evil forces are afraid of the cross. For there is power in it, but not as a magical sign. There is power in every true expression of love and self-sacrifice, like that shown on Calvary by Jesus. He declared this in the Gospel of John: "I, if I be lifted up, will draw all men unto me."

Grant O God, that we may so give ourselves to Thy purposes of love, that our lives may show the power of the cross. Amen.

Tuesday, May 22

READ LUKE 9:46-50

The Lord is waiting for us to put into His hands the ingredients of another miracle—a mind through which He can express His thoughts; a heart through which He can express His love; a life through which He can express His purpose.—MERRILL KENDIG

HUMILITY has well been called the doorway to Christian experience. The first of the Beatitudes is, "Blessed are the poor in spirit." That means among other things, blessed are those who have no conceit or complacent self-assurance. A stiff, erect pride cannot enter the Kingdom of God. Only by stooping low in humility can we enter. John Donne, the eighteenth-century English preacher and poet, wrote: "Without humility no man shall hear God speak to his soul, though he hear three two-hour sermons every day." But when we truly see ourselves as undeserving of the grace of God, when all satisfied self-esteem drops from us, then the door of salvation swings open for us.

Teach us, O God, to kneel before Thee, not trusting in our own righteousness, but only in Thy love for us as revealed in Jesus. Amen.

Wednesday, May 23

READ II PETER 1:5-9

ONE OF the most interesting exercises in

arithmetic is found in II Peter, in the verses selected for our Bible reading for today. There are six sums in addition: virtue is to be added to faith, knowledge is to be added to virtue and so on. They are a guard against a partial life. Think of this one, "And to godliness add brotherly kindness." We can all see the need of that. For godliness without brotherly kindness may be a terrible thing. Such "godliness" could be severe, stern and even sour, completely lacking in sympathy for the unfortunate and for sinners. But add brotherly kindness to it, and it becomes a glowing, warm-hearted virtue. So add!

O God, who in Jesus Christ showed love and sympathy for all men, the weak as well as the strong, the bad as well as the good, help us to have the mind of Christ. Amen.

Thursday, May 24

READ ACTS 13:40-43

RECALL the prayer in the Book of Common Prayer, that all our works "may be begun, continued and ended in Thee." That prayer is always in order, and for a very good reason. For it is rather easy to begin a work in God, but it is hard to continue. How many eager beginnings we have made on many good enterprises! But how many we drop when the going gets hard! Someone has pictured a person with this difficulty: "Toiling, rejoicing, sorrowing, so I may life conduct, each morning sees some task begun, each evening sees it chucked!" This grace of going on was rated high in the early church. There are many pleas such as, "exhorting them to continue in the faith." The early church depended absolutely on continuance. So does the church today.

O God, grant that all our works may be begun, continued and ended in Thee. Amen.

Friday, May 25

READ I CORINTHIANS 15:55-58

We stood on a cliff and watched the ship dip over the horizon, and turning homeward, said, "She's gone." But the helmsman stood at the wheel parting the seas to gleaming shores.

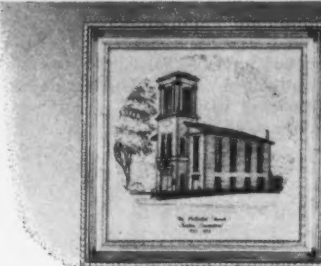
THAT is a true picture of death. When a loved one dies, the feeling is strong, "She's gone." But just as the watchers on shore cannot see the ship pushing along out of sight, so those who are mourning the loss cannot see the spirit going on to "God, who is our home." So we may fortify our minds and hearts, with the great word of St. Paul, "the gift of God is eternal life." The spirit out of our sight is not out of the mind of God. We do have an eternal place in the mind of Him who loves us with an eternal love.

Help us, O God, to live in the power of an endless life here and now. Amen.

Saturday, May 26

READ II TIMOTHY 2:1-4

JOHN RUSKIN wrote in his old age about what he missed in his youth. He was the son of rich parents who gave him everything except, according to Ruskin, two



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things which every life needs. "I had nothing to love. My parents were remote and as planetary as the sun and moon. I found God disagreeable in His service and not interesting in His book. There was nobody to assist, nobody to thank. I had nothing to endure. Danger of any kind I knew not. My strength was never exercised, my patience never tried." Think of it, nothing to love, nothing to endure! Those are two great needs of life. Christian faith and discipleship give both. There is someone to love—the Lord Jesus Christ. There is something to endure—endure hardness as a soldier of Jesus Christ."

We thank Thee, O God, for Thy love. Help us to endure, looking to Him whom not having seen, we love. Amen.

Sunday, May 27

READ DEUTERONOMY 6:10-13

If beams from happy human eyes have moved me not; if morning skies, books and my food and summer rain knocked on my sullen heart in vain, Lord, Thy most pointed pleasure take, and stab my spirit broad awake. — ROBERT LOUIS STEVENSON

HERE is one of the hazards of living, the danger of being so absorbed in the gifts of life that we forget the great giver, God. This is pointed out by John Ruskin thus: "Dependence on God is forgotten because bread is given and the water sure. Gratitude to God may cease because His constancy in protection has taken the semblance of natural law. When God is forgotten, the heavenly hope may grow faint, amidst the full functioning of the world."

Keep in our minds, O God, the remembrance that all things come from Thee. Give us the grace of thanksgiving. Amen.

Monday, May 28

READ EPHESIANS 6:10-13

ONE of the pernicious and demoralizing ideas which can ruin life is the feeling that conduct does not make any difference. Some thoughtless people say, "It will all be the same in a hundred years." That is a lie. The effects of our conduct are eternal. A deep faith in God is a powerful compulsion to good conduct. Willa Cather, the novelist, makes this clear: "I don't think you help people by making their conduct of no importance. You impoverish them. As long as every man and woman who crowded into the cathedral Easter Sunday was a principal in a gorgeous drama, with God and glittering angels on one side, and the shadows of evil coming and going on the other, life was a rich thing. And that is what makes men happy, believing in the mystery and importance of their own little individual lives."

Teach us, O God, that in the choices of every day, we are facing eternal issues. May we choose the things that are not temporary but eternal. Amen.

Tuesday, May 29

READ MATTHEW 25:34-40

SOMEONE, writing of Harriet Beecher Stowe, author of "Uncle Tom's Cabin,"

said, "She had a passion for not minding her own business." In an exciting way that was true. Mrs. Stowe had plenty to do, keeping a home going for a husband and several children, on the small salary of a minister. But she was deeply interested in "other people's business." She cared about their suffering and needs. She was deeply concerned with the evils of slavery, corruption in business and politics and the subjugation of women. She did something about all these things. It is great fun, other people's business. Jesus gave high praise to the persons who went out of their way to respond to need.

Help us to remember the words of Christ, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." We ask in His name. Amen.

Wednesday, May 30

READ JOHN 11:30-35

Brave Admiral, say but one good word. What shall we do when hope is gone? The words leaped like a leaping sword, "Sail on! Sail on! Sail on! And on!"

—JOAQUIN MILLER

TODAY is Memorial Day. We honor the brave men and women who have served their country, even to the giving up of their lives. And we make our prayer for the securing of peace in the world, which shall put an end to such destruction of life. In the Gospel of John, the exclamation of Mary at the grave of her brother Lazarus serves as a picture of the relation of Christ to war. Mary says, "Lord, if Thou hadst been here, my brother had not died." So we may say truly to Christ: Lord, if Thou hadst been here, dominant in our life as nations, our brothers, millions of them, had not died in the first and second World Wars. Let us pray for the coming of a secure peace and work for it.

Give peace in our time, O God, and make us peacemakers. Amen.

Thursday, May 31

READ PSALM 119:33-37

A glory gilds the sacred page majestic like the sun. It gives a light to every age, it gives, but borrows none. — WILLIAM COWPER

READING the Bible seems a great, and at times, discouraging task. The Bible is so big. How can we make headway with a library of 66 volumes? Even the New Testament has 27 books. Who is sufficient for these things? But a new and encouraging light is thrown on Bible reading by the fact that the whole New Testament has been recorded on phonograph disks which can be "read" at a leisurely pace in 23 hours and 30 minutes! Less than a 24-hour day! Surely a book which can be read in less than 24 hours should not frighten us! Often we read at the beginning of an article, "Reading time—15 minutes." We can put at the head of our daily Scripture reading, "Reading time—five minutes. Remembering time—forever!"

The entrance of Thy word, O God, giveth light. Help us to keep our minds open to the light of Thy Word. Amen.

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WHAT IS REQUIRED?

(Continued from page 19)

introduced into the holes. These spheres are then revolved, in turn, to be cut in openwork into various patterns. The work is most tedious and exacting and a tiny error could nullify the labor of many weeks and months. My friends added that such work is one of the wonders of Chinese ingenuity, highly regarded as a treasure of beauty and rarity and unsurpassed by the craftsmen of the world.

When I first had it I used to hold and admire it, and try to count the little spheres within as I turned it in my hand. I would think also of my grandparents who were so long in China and of the ivories they brought back, many of them missing now, and of their fondness for Chinese craftsmanship. I would think of my father, born in the missionary compound; and look around this little house at a few other Chinese things I possess from my family or given me by friends. But lately I have begun to contemplate this ivory puzzle in a different light.

THE other day, sitting in the armchair by the east window and looking through the branches of trees down to the brook and little pond, watching the ducks come in for their pan of grain, I held the sphere in my hand, for it rests on a desk near the window, and suddenly found myself regarding it as a symbol of human life, the human spirit.

I thought: so we are born, as it were, the single crude solid and so we form ourselves as the years go by, sphere within sphere, according to our thought and act, and the choices we make every day and hour we live.

It will be argued that no two are born alike, mentally or physically, and that the factors of heredity strength or weakness enter in. I don't discount that, and my analogy has to be generalized, but, I believe it true in the main.

Let's put it this way: what we are given, we shape.

As we grow, the original shape is certainly pierced, as my friend said, "in several directions," and into our hands are put the cutting tools. Circumstances and environment are, of course, directions, but both can be overcome, or, if good, taken advantage of, I think. And there are so many tools with which to cut the patterns; adversity is a keen-edged one, pain is another, and so is grief; happiness is a tool which can be used to make lovely patterns but the loveliest are made by compassion. Love is of course the greatest tool of all, in any form, and any relationship. Selfless love is, I suppose, the most difficult tool to come by;

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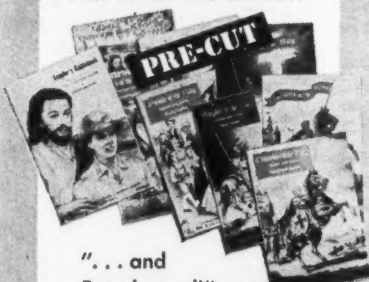
JOHN 12:21

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you have to make *that* tool yourself.

And a tiny error in judgment, in justice, in direction and path selection can certainly nullify the work of many weeks—or years.

But one difference between the Chinese artist's block of solid ivory and the malleable stuff of the human spirit is that the tools are always in our hands with which to rectify the errors. I suppose that if the ivory-carver makes a really serious mistake he must cast aside his material and begin again. But our material is never to be cast aside nor lost. So we make the mistake; learn to rectify it. In this way the character is built, patterned over the years, and reflected in the growth of the spirit.

IHAVE always found it difficult to be complacent or smug. I have been—most of us have been, now and then—but I don't like the fat, chop-licking feeling it gives me. I am constantly aware of the fact that however much I try to be a "good child," I fail. The best I can do is try again. This sense of failure is another tool, but unless it is used with its partner, the will to try again, it is destructive in the extreme.

Sometimes I am distressed by the fact that zealous strangers want to "reform" me. They don't hold with some of my ideas, opinions or thoughts, with what I write, with how (they fancy) I live. They haven't a very clear idea of what I think except in articles like these, and even here I do not clearly express myself. No one can, for no one really knows himself or his motives; thoughts and opinions are apt to be surface matters.

No stranger knows how I live or by what code. Some are upset because they chance upon my fiction writing and find it "worldly." I have never claimed to be other than of this world. Others believe that every sentence I write into the mouth of a character in a story must stem from my own experience; every opinion must be my own. If such readers would stop to think that I have written over seventy books and innumerable short stories, they would realize that I could not possibly agree with everything thought and expressed by heroes, heroines, villains and minor characters. The writer of fiction endeavors to make his characters conform to what he believes to be their patterns of thinking and behavior.

In one of my earliest books there was some discussion of the First World War, and a character in the book referred to the enemy of that period as a "Hun" (a very popular word at the time). I later had a letter from an older friend whom I most dearly loved; during that war I had lived with her

in Germany. She was half English, half German, and wholly torn. I had gone to Europe to travel with her but we were caught and held in Germany until passports came through and various intricate matters were settled. I had many friends there and had been shown much kindness. I was young and it was all exciting, though horrible, for I had little understanding of war. She reproached me in her letter for the use of the word.

But I didn't use it, you see. My character used it. He would have done so in that day, age, time and circumstance.

It is hard to make people realize this.

Yet, if in a story—which heaven forbid—I decide that a man shall desire to murder his brother and say so, would any reader believe that I have a lurking desire to murder my brother, providing I have a brother (which I haven't)?

I have made my fiction characters do and say a great many things I wouldn't do or say. I have also made them do a great many very fine things I myself would never have the necessary nobility or intelligence to accomplish.

I am sure that people do not understand all this, so I do not get angry, upset or perturbed. I know why they write as they do.

Attacks on my personal life are something else again, and so I am still groping to reach a haven of tranquility there. About the only way I can ever achieve it is not to retaliate. Like everyone else, I have read in the papers something about a total stranger which affronted me, and have instantly condemned him or her in my mind. So, I don't do it anymore, or at least I try not to. It all boils down to what I have often said in these pages. At the risk of being repetitious I say it again, I don't think you can say it too often or think about it too much.

HOW do you—how do I—know what motivates anyone? What do you know of others' heredity, upbringing or environment, of their struggles and sorrows, of their unhappiness and hurts?

The "reformers" mean awfully well, but somehow I don't think it will be greatly counted for them. Large issues, yes, those which embrace mankind's progress, salvation, hope—the tremendous battles which come under the head of reform, which deal with wars, with inequities, mercy, with the overcoming of poverty, hopelessness, disease. But not the petty effort to set your neighbor straight, whether he be friend or stranger. There was a Man who said, "Thou shalt love thy neighbor as thyself," and also advised that the beam in one's own eye be cast out

before one endeavors to remove the mote from another's eye.

None of us wholly approves of everything other people do. We don't like the decor of their houses, if it is not to our taste; we haven't their allergies, we have our own; we like red meat and they are vegetarians or vice versa. Sometimes we don't approve of the way in which they bring up their children, and I have yet to find anyone who agrees with the way anyone else saves or spends money. One man's string saving offsets his expensive car. Someone else uses subways instead of taxis but goes once a year to Europe. Few see eye to eye on budgets, extravagances, thriftiness. My extravagances may be your thrift, and your extravagances the very thing I shun.

I find we don't approve of each other's choices in wives or husbands. We say, "My dear, what did she see in him?" or "What did he see in her?" We think people are in the wrong jobs. We give advice only to find that most people, even if they ask for it, don't want it; they just wish to be told that what they want to do is what they should do. If friends live in town and we live in the country, we don't approve of their living in town, and never stop to think that lots of people like the city and would be miserable in the country!

SOMEONE is bound to write me and tell me that he or she can also quote the Bible, and I will be told that I am my brother's keeper. But perhaps I read something else into the great words. I am, indeed—in compassion and in love—but I do not believe that I have been told to be his keeper in the sense of putting him in bondage to my ideas.

If I were asked what spiritual gift I most desire, I would put one above all: the gift of impersonal love. Impersonal, in the sense that it would flow out to every living creature and under any conditions. I would ask—and I do—that I be given the ability to see the spirit of God in every human being I encounter, however adversely these persons affect me, however differing their opinions, however repellent their natures to me, or however incompatible the way in which they live their lives. I shall not achieve this. I doubt if this is given to any of us, wholly. It is a divine attribute of God. We can only ask, aspire, try and try again.

It all comes back to the concentric spheres. How we view our fellow man is another tool, and one which slips so easily, and harms, in the slipping, our own pattern.

May is a gentle month. The difficulties of March and the vagaries of April have gone and we are not yet into summer. May has her moods also, she can blow both hot and cool, but primarily

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she is a month of growth and budding effort, of the returning bird and tracery of green, the upwelling of hope which established spring brings to the heart.

But May grows all year round. She is in the bleak November sky, the cold December star, the snow and threat of January. She is in the winter season which occurs, if somewhat differently, even in the climates where seasons are less defined. And thus the spirit, forming silently through the months, even months when one discerns no growth. The spirit grows, is shaped or misshapen with every minute that passes, and it is not really disturbing to consider that the minute passed will not come again. There is this minute and the next, when the direction can be ever so slightly changed, when the tools will operate a little more easily and surely in the fumbling hand, when the error can, after all, be rectified not only by the cry of the broken and contrite heart but through the resolve to make amends, and to go forward. END

JUDGING OTHERS

(Continued from page 30)

others a "reverse twist" by focusing on the graces of people, not their faults. Dr. Walter L. Moore tells of a lecturer who began his addresses by tacking a square of white paper on the blackboard. Then he made a tiny black spot in the center. Asked what they saw, all present replied, "A black dot." The speaker said, "Don't any of you see a large square of white?"

Develop the habit of seeing the good in people. Comment on it. Practice the art of good gossip. Says Bishop Sheen: "A good rule to follow is always to judge your neighbor by his best moments rather than his worst."

It is amazing how this habit of searching out the best in others enlarges our own souls. Look in your mirror when you are inclined to pronounce harsh judgment on another and see how crabbed you look. Then speak well of someone, and watch beauty and kindness flood your face.

Fourth: Leave all judgments of others' sins to God. Arrogating to ourselves the functions of the Deity is as presumptuous as it is irreverent. "The separation of people into sheep and goats will take place only on the Last Day," Bishop Sheen warns. "Until then we are forbidden to make the classification."

"In the long run every man will pay the penalty of his own misdeeds," said Epictetus many centuries ago. "He who remembers this will be angry with no one, revile no one, blame no one."

Remembering that truth, we not only have peace; we create it wherever we go!

THE END

MOTHER'S BIGGEST JOB



WOMAN'S PLACE
in the **CHURCH**
edited by **JANE KIRK**

Illustrator: Eli Zappert

Program plans for a Mother's Day
meeting emphasizing family life and the
important responsibility of child training

WHAT about Mother's Day? Shall we let it be a flowery tear-jerker, or should we make something more significant of it—a challenge, an inspiration, a dedication to higher attainments?

Mother herself is the last to want to be put upon a pedestal, given a halo and some expensive gifts. In many churches women who are at the heart of things have been instrumental in making Mother's Day part of a Family Day observance, climaxing Christian Family Week, May 6-13. Such programs do not rob mother but give greater emphasis to her reason for being. Mother wants to be honored and respected because she has earned love and respect; not just because it is customary.

There are several organizations such as the American Mothers Committee, Inc., the Joint Dept. on Family Life of the National Council of Churches and the National Sunday School Association which emphasize the importance of more significant home life and the building of Christian character.

Objectives of the American Mothers Committee are: "to develop and strengthen the moral and spiritual foundations of the American home. To give to the observance of Mother's Day a spiritual quality which highlights the standards of ideal motherhood and recognizes the (Continued on next page)

WHO FORMS YOUR OPINIONS?

(Self Check List)

1. (a) List the organizations and groups to which you belong.
(b) Are they similar in interest and goals?
(c) Why did you join them?
2. Are controversial subjects ever introduced in these groups? What happens when they are?
3. What do you do when someone makes a statement you know to be in error?
4. What does "an honest difference of opinion" mean to you?
5. What do you do when you hear a person being unjustly accused?
6. (a) Do you make a habit of always speaking well of everybody?
(b) What is the prevailing attitude on this subject in your home?
7. How eager are you to discover all the facts in a given situation?
8. Do you try to evaluate the sources of rumors?
9. Have you ever tracked down a half-truth and then exposed it? Give an illustration.
10. (a) Do you ever read or listen to news with which you disagree?
(b) What periodicals and newspapers do you take? Who are your favorite Radio-TV personalities?

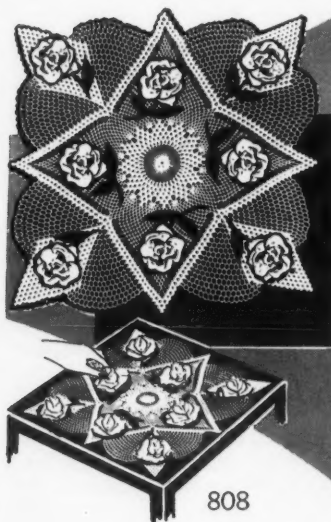
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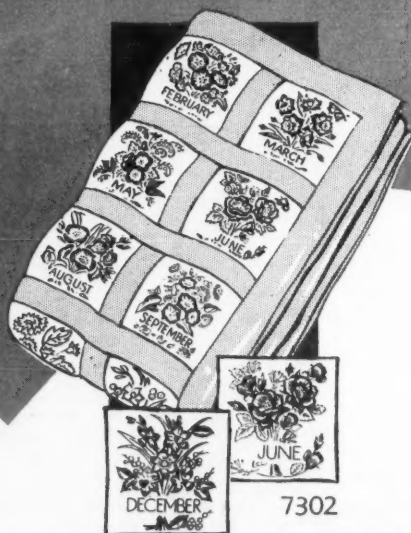
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7055
SIZES
2—10



808



7302

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important role of the mother in the home, the community, the nation and the world." This group builds its programs around the home altar, the organization of our own lives, training for family life, and emphasizes the need for neighborhood prayer groups and counseling for adolescent girls. It recommends a Bible, seen and read, in every home, and grace at meals. This group selects the American Mother of the Year.

Program materials may be secured free by addressing the American Mothers Committee, Inc., 525 Lexington Avenue, New York, New York. Other sources for materials include: Rev. Richard Lentz, Joint Dept. on Family Life, 257 Fourth Ave., New York, N. Y., and National Sunday School Assn., 542 S. Dearborn St., Chicago 5, Ill.

If you prefer to build your own program, "Why Juvenile Delinquency . . ." or "What Sort of Mother Do I Want to Be?" are good subjects for a self-evaluation program for your group. Or give the playlet offered by coupon on page 54 of this issue, called "The Two Homes," by Ethel Durnal Posegate. It presents a contrast in the training of children.

YOUR program might point up the mother's true role by contrasting methods of bringing up children. Picture, for instance, the almost unbelievable mother of the Victorian era with her sugar-coated affection and devotion. Instead of helping her child grow gradually into greater independence of her and preparing him to make his way in the world, she sheltered and protected him from reality and held him a prisoner to her wishes. This was considered "noble" or "ideal" motherhood. Even when he was an adult, Robert Browning was expected to be his mother's constant companion and not to stay out so late that she could not tuck him into bed. Both he and Elizabeth Barrett broke away from overwhelming parental ties to be married, yet Elizabeth Barrett Browning was equally demanding of her own son.

The swing away from implicit submission to the will of parents has been extreme. Take, for instance, the role of the mother in the totalitarian state. She must turn her baby over to the government to be brought up as it dictates in nurseries, nursery schools, and advanced schools, to become a cog in a great wheel, thinking and acting like all his fellows, because he is never allowed the individual guidance of home, parents and religion.

Many persons think that the child of wealthy parents is fortunate indeed. But a little scene which took place in New York's Central Park illustrates what this sort of child may miss. A little fellow of two had been taken to the park by his nurse. The clothes

CHRISTIAN HERALD

he wore and the stroller in which she had brought him showed they were from a family of wealth. When the child ran beyond the reach of his nurse, she found it easier to frighten him back to her than to move off the park bench.

"Come back, or the big, dark policeman will get you!" she warned. Later, while she was engrossed in a comic, the little boy began digging in the dirt back of her where fresh grass seed had been planted and a sign read, "Keep off the grass." She caught him and brushed him clean just before a policeman came along.

"Little boy," he said, "have you been digging in the grass?"

"Of course he wasn't!" said the nurse hotly, holding her charge close to her skirts. "You didn't do that, did you, Johnny?"

"The sign says, 'Keep off the grass,'" the policeman reminded her and walked off.

"They can't tell *us* what to do, can they?" she puffed indignantly to the boy. "If we want to walk on the grass we'll *walk* on the grass!"

Not all nurses are of this caliber, fortunately. What an influence for a budding mind—establishing in it first fear, then untruthfulness, and last defiance of law and order.

Andrew Carnegie said, "Among the manifold blessings I have to be thankful for, is that neither nurse nor governess was my companion in infancy." The noble use he made of his great fortune in later life bears tribute to the heritage he received from his parents, whose life was a struggle against poverty. His mother was nurse, seamstress, governess, teacher, companion and saint all in one. By close association with him she passed on to him the fine qualities she possessed—intelligence and integrity of character. This was inheritance enough.

RECENTLY a 4-year-old neighbor child was playing in my yard. She has what are considered ideal parents. They give their children the best medical and dental care, plenty of attractive and serviceable clothes, perfectly balanced meals, a schedule that calls for adequate rest, and a fine progressive education. It would seem nothing had been overlooked. Yet I found this charming little girl slowly and carefully pulling the wings from a butterfly. Horrified, I cried out: "How can you do that, darling! Butterflies are lovely, harmless creatures. Would you like to have someone do that to you?"

"No," she answered calmly. "I wouldn't like to have someone do that to me, but I like to do it to him."

Individual freedom and independence of children—permissiveness as it is called—has been carried to such ex-

(Continued on page 54)



Social of the Month

maypole party

THE "merry month of May" calls for an equally merry get-together. Here's a social planned for a couple's club, parent's group, or young people's organization.

Give your party room the effect of being set under a giant Maypole. From the center of the ceiling fasten crepe paper streamers leading to small tables arranged around the room—the number depending on how many guests are expected. Choose streamers in pretty pastel shades—pale blue, lavender, pink, lemon yellow, and sea green—twisting two colors together and draping in a swag to the borders of the room, fastening with invisible wire or cellophane tape in such a way that from two to four feet of the streamers tassel down directly over each table. Tables should be marked with large cardboard numbers.

Provide each player with individual score cards cut from colored construction paper in the form of pink roses, purple violets, yellow daisies, blue forget-me-nots. When everyone is seated, two boys and two girls to a table, the contest begins.

Give each of the players at the first table a dish of alphabet noodles and a toothpick; at the second table a pair of scissors and a roll of narrow crepe paper; on the next table place 20 pictures of outstanding persons in the news with the name of the individual pasted on the reverse side. A sheet of paper and a pencil are provided for each of these players. At the fourth table are only pencils and sheets of paper, and at the fifth are two clothespins and an empty soft drink bottle for each player, with dry pea beans scattered in the center of the table.

At the word, "Go!" those at the first table race to see who can spell the most names of Biblical characters with their alphabet noodles; at the second table, each tries to be first to cut the roll of crepe paper in two down the center and roll each length up again separately; at table three the players try to list the persons in the news, identifying them solely from the pictures; at table four, players see who can make the longest list of books of the Bible in correct order; and at table five, players pick up beans with the two clothespins and drop them into the bottles.

Allow ten minutes for the play at each table, and ask players to record their scores on their cards before moving on. Now the two boys from each table move to the table to their right and the two girls to the table on their left; fresh supplies are laid out, and the contest continues until everyone has had a turn to play at each table. Total the scores, and the five highest may each receive a prize; or determine the winner in a final contest. Dump out a box of paper clips and see who can make the longest chain of clips in five minutes.

(Continued on page 55)

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Christian Herald Large Quantity Recipe

CREAM CHEESE CAKE (for 24 or 48)

PART I

For 24

for 48

Fine, dry bread crumbs 10 ounces
Sugar 5 ounces
Butter or margarine 5 ounces

10 ounces
5 ounces
5 ounces

1 1/4 pounds
10 ounces
10 ounces

PART II

Sugar 1 pound
Flour 4 ounces
Salt 1 1/2 teaspoons
Loaf cream cheese 3 pounds
Vanilla 1 1/2 tablespoons
Eggs 12
Milk 1 1/2 pints

1 pound
4 ounces
1 1/2 teaspoons

2 pounds
8 ounces
1 tablespoon
6 pounds
3 tablespoons
24
1 1/2 quarts

PART I—Mix the bread crumbs and sugar and work in the butter or margarine until the mixture is thoroughly blended. Press down evenly in the bottom of a baking pan, 12x18x2 1/2 inches for the 24-servings recipe; two pans for 48-servings recipe.

PART II—Sift the sugar, flour and salt together. Work thoroughly into the cream cheese. Add the vanilla, slightly beaten egg yolks and milk, and mix well. Fold in the stiffly beaten egg whites. Carefully pour the mixture on the crumbs in the pan and bake in a slow oven, 325°F., one hour or until the center is firm.

—Courtesy Kraft Foods Co.

MOTHER'S BIGGEST JOB

(Continued from page 53)

tre in our country that we are faced with a generation of impudent, disrespectful, destructive children, whose code is, "It's all right because I want to do it."

When the mother of George Washington was left a widow with several children, she made it a habit daily to read to them lessons of religion and morality out of some standard work. She would gather her little flock around her and teach them nobility of thought and action, which must have made a lasting impression on George, whom we know as the boy who "could not tell a lie."

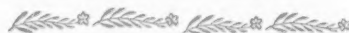
A neighbor one morning confided to me: "Guess what my little Susan said last night! I was putting her to bed and she looked up with the most innocent expression and asked, 'Mother, what is God? Will you tell me about Him?' Whatever put such an idea into her head? I was so flabbergasted I didn't know what to say, so I told her I would explain it some other time. I hope she

forgets about it, or I'll have to send her to some Sunday school, and that makes things so complicated on Sunday morning when you want to sleep late."

Why, I wondered, wasn't this mother interested enough to find out about God for herself, along with her child? She had grown up without a mother—only an older sister to care for her—yet she must have wondered about God at times. To her it was simply an embarrassing subject.

The Puritanical plainness and serenity of countenance of Whistler's mother have become a national symbol of motherhood. On Ash Wednesday, 1845, Mrs. Whistler wrote in her diary: "I will avail myself of this Lenten season to have my boys, every morning before breakfast, recite a verse from the Psalms, and I, who wish to encourage them, am ready with my response."

In these days of many distractions the wise mother will learn to organize her time to include all that is important to the welfare of her family.



MAY FELLOWSHIP DAY

THIS year May Fellowship Day, sponsored by United Church Women, will be observed on May 4th. The subject is "Who Forms Your Opinions?" part of the three-year theme, "The Christian Family." The self-check list given here may help start your thinking along this line. Other program materials are available from the Department of Christian Social Relations, United Church Women, 175 Fifth Ave., New York 10, N. Y.

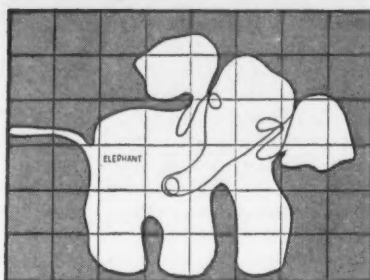
Woman's Place Dept. (5-56)
Christian Herald
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New York 16, N. Y.

Please send me the playlet, "The Two Homes," by Ethel Durnal Posegate. I enclose 10c in coin and a large, stamped, self-addressed envelope. (Requests cannot be filled otherwise.)

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(Please print)

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TRICKS

WITH COAT HANGERS

EXTRA wire coat hangers we have always with us; so when we find a good use for them, we like to pass it along. Today we're suggesting gay mobiles as craft work for the kiddies, or wire wall ornaments as craft work for the grownups.

If you've never yet met up with a mobile, it's an assortment of bright, fluttery fancies balanced at various angles in mid-air, so that the objects twist and turn with the air currents, creating the effect of perpetual motion. Mobiles are attractive decorations for a child's room, or for anyone confined to bed. The motion is not distracting, but gentle, relaxing and soothing to watch.

Wind the bottom rung of your coat hanger with a half-inch-wide strip of crepe paper, cut across the fold. Cut other rods of various lengths from coat hangers or #15 wire, using a wire cutter. These should also be wound with crepe paper in the same way. Suspend two or three of these extra wires from the coat hanger at different levels, or suspend one shorter one from another. Then you are ready to dangle the objects you make either from the ends of these wires, or from the coat hanger itself. Use strong carpet thread to suspend all objects from the hanger. Everything should balance when it is complete, and objects should fill in the allotted space artistically, and at the same time hang to different levels.

Articles to swing from the end of the strings may be made as fantastically or realistically as you choose. Collect odds and ends of ribbons, laces, feathers, cotton, colored pipe cleaners, yarn, gummed seals, notorial seals, glitter and sequins, paper cups, drinking straws, crepe paper and colored construction paper. With these you can let your imagination run riot and make all sorts of pretty, dangly objects. You may choose a special theme for your mobile, if you like. For instance, if you choose a nursery theme, you might use a baby's block, a tiny doll in a crib, a rocking horse, a teddy bear, a ball, a carriage, and a bathtub, complete

with dangling sponge. For a circus theme, you might design a clown's face, an ice cream cone (cotton ice cream), a lollipop, a small circus tent, trick animals, etc. For a spring theme you would create some fluttery birds and butterflies, sprigs of flowers, a bird bath and bird house.

Latest in home decorating "conversation pieces" are wire wall ornaments. They're fun to make and provide good items for your gift table at the bazaar.

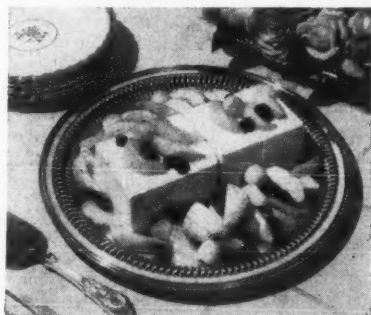
Start by cutting the hook off your coat hanger, and bend wire out straight. Cut half-inch-wide strips of crepe paper across the fold, and paste one end of the strip to the wire, and wind strip tightly around it, until the whole is covered. Then bend the wire into any desired shape.

The fish is a favorite design and easy to do. Kitchen utensils are smart for kitchen walls, and animal figures for a nursery or play room. Wind wire in black for use in a kitchen, den, or game room; in pastel shades for nursery or play room. Where two wires meet or cross, wind both wires together with a half-inch strip of crepe paper and paste to hold. Spool wire is used to hold wire in place for desired designs, and you may use #15 wire in place of coat hanger wire, if you prefer.

MAYPOLE PARTY

(Continued from page 53)

A Maypole smorgasbord may be set out on a circular table. Guests will go around the circle to help themselves to many attractive "pot luck" dishes, which have been brought by the guests themselves—meat or fish casseroles, molded or tossed salads, relishes, breads and rolls, beverage. Dessert may

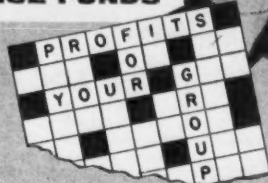


Fresh seasonal fruits dress up vanilla ice cream into a special party dish.

be slices of ice cream covered with fresh fruit, and Maypole cupcakes. Buy small stick candy in various fruit flavors. Attach streamers of narrow pastel-colored crinkly ribbon to one end of each. At serving time insert a beribboned stick of candy into the center of each cupcake, and you will have a whole tray full of miniature Maypoles.

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DON'T LET YOUR TOWN BECOME A PHENIX CITY

(Continued from page 18)

the selling of poll-tax receipts in their churches in order to interest their parishioners in city government. "I want you," Mayor Remel told the clergymen, "to assume your responsibility for getting a righteous government and for getting the right type of people into office. God didn't intend us to let George do it. Our city will be only as good as we, the citizens, make it. As righteous citizens and leaders, it is up to us actively to remedy the evils that are going on in our city."

Another churchman who has long urged his fellow Christians to shoulder their share of the burdens of government is Governor Frank Clement of Tennessee. At a recent interdenominational meeting of laymen, Governor Clement told his audience candidly, "We in politics have problems with some self-professed Christians. This thing of taking a holier-than-thou attitude because you are a church member or a minister is the most unchristian thing we face. If religion and politics don't mix, then God have mercy on the people that we government officials are supposed to be serving. Those of us in politics need to feel that we have the backing of Christian people—Christians who will stand up and fight and help. I predict that if we fail in our efforts at world leadership, it will be because of our failure to prove ourselves Christians."

Another leading churchman who has often emphasized the importance of voting is Bishop Henry Knox Sherrill, who says: "For Christians it is a sacred duty in performing a personal obligation. Prayerfully we should cast our ballots, considering not our personal advantage, but only the welfare of all." And Cardinal Spellman, who was a visitor in India on the occasion of the first election to be held in the history of that country, has described the momentous event by saying, "Some of the Indian people assumed the attitude of prayer because they believed that the privilege was sacred—as, indeed, it truly is."

In order to combat the increasing voting apathy of this country, a group of leading Americans came together in 1947 and organized The American Heritage Foundation as an expression of their faith in the democratic process and as a movement to make that process work increasingly better. Created as a non-profit, non-partisan educational organization, the Foundation was conceived by its founders as a means of persuading all Americans that only by an enlightened and active co-operation in the affairs of our nation can we safeguard the liberties we enjoy as the greatest nation of free people

in the world's history. To spark the nation's rededication to the principles of American democracy, the Foundation has, since its organization, sponsored a number of national projects, such as The Freedom Train (1947); The Crusade For Freedom (which became self-operative in 1955); and the publication and distribution of "The Good Citizen"—a handbook outlining the responsibilities and privileges of American citizenship. But even more importantly, the Foundation has, from the first, dedicated itself to increasing public understanding of the supreme importance of the vote—to the individual as well as to the nation—and to encouraging the personal participation of our citizens by turning out a bigger and better-informed vote at every election, local or national.

It was with these beliefs that American Heritage launched a nation-wide non-partisan register-and-vote campaign in the national elections of 1952. Helpful and enthusiastic assistance came from religious, educational and industrial leaders throughout the country; from the publishing and entertainment industries; and from more than 50 civic, non-partisan organizations operating on a national scale. And on November 4, more than 62,000,000 American citizens walked into village churches, grange halls, fire stations and barber shops to cast the biggest vote in the history of our country. As a turnout of 63 per cent of adult Americans, it was an increase of about 11,000,000 over any vote previously recorded in an American election.

YET impressive as it was, this turnout did not succeed in dispelling once and for all the specter of civic indifference that has so long gripped this country. For in this same election, 13 million of those who registered ultimately failed to vote. This 13 million, added to those citizens who never even bothered to register, made up a regrettable total of 36 million out of 98 million Americans of voting age who failed to exercise their precious franchise. And in 1954, the American people slumped back into their customary lethargy by casting only 45,000,000 votes in the congressional elections, which again represented only 52 per cent of Americans of voting age.

Why do most nonvoters fail to vote? To find the answer to this critical question, Professor Morris Rosenberg, of Cornell University, recently conducted a nation-wide study of nonvoters. He found that the average nonvoter defends his lack of action with such statements as "I feel hopeless because conditions are so bad"—"Political condi-

tions will always be bad, so why should I try to do anything about it?"—"I get confused with whose political issues on which I am supposed to vote"—"I can't be bothered with voting; I'm too busy with more important things." And most common and incredible of all is the explanation: "How can my one little vote make any difference?"

It would probably be impossible to cite the number of occasions when "one little vote" has changed the course of this country's history. For example, Thomas Jefferson and John Quincy Adams were each elected to the Presidency by one electoral vote. Rutherford B. Hayes was similarly elected by one vote, and when his election was referred to an electoral commission, he again won by one vote.

Perhaps one reason why the non-voter persists in his indifference is that he seldom realizes how much damage he does when he thinks he is doing nothing. He discourages moral and competent men from running for office. He deprives conscientious men of the hope and encouragement they need to carry through their reforms and progressive policies. And he aids and abets the behind-the-throne power of unscrupulous men who depend and thrive on the indifference of the electorate. If only the politically self-interested are permitted to vote in this country, we may be certain that sooner or later we will have a one-party country—and eventually a one-man party.

Or as former Defense Mobilizer Charles E. Wilson once said, "Make no mistake about it—everybody votes one way or the other. Those who fail to vote actually cast their ballots against liberty, against free citizenship, against their country. By holding back their influence as thinking Americans, these people make a down payment on another type of government—one which can do away with suffrage forever. It has happened—often—in other parts of the world."

Upon those of us who are conscientious voters lies the responsibility of inspiring the nonvoter into civic enthusiasm and activity. There is, however, a right and wrong way of doing this. Instead of trying to nag or embarrass the nonvoter into going to the polls, we should try to convey to him how morally desirable and psychologically satisfying it is to vote. We should try to impress upon him that we look upon voting as an exciting privilege of citizenship—a privilege that every intelligent citizen should be anxious and proud to exercise. Instead of pointing the finger of scorn at the nonvoter—which will only increase his sense of guilt, and make him close his ears, eyes, and mind more tightly than ever to the subject of voting—we



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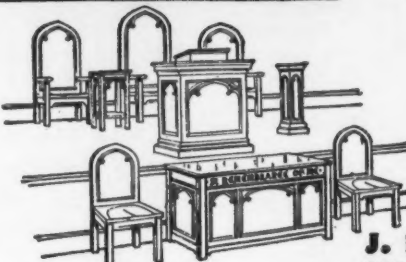
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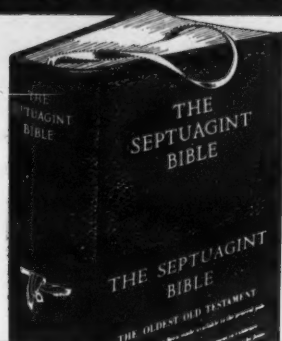
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should invite him to join us in the attitude that voting, which is so vital to our personal lives, is a stimulating act of self-government. He should be made to see that we are challenged by the thought of participating in the direction of our government's affairs. And that when we are reminded to register and vote, we take it as an act of friendly concern, and are grateful that someone has seen to it that we are not left out of something we most certainly would not want to miss.

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vote—rather than the farm, labor, or party vote—should elect the next President of the United States and every other official. Every member of the family can play an effective, interesting, and personally satisfying part—particularly the women. Until the 1952 election, American women, who generously do such an enormous amount of volunteer work in this country, trailed far behind the men when it came to voting—thereby depriving themselves of the opportunity to do the kind of good they achieve so often and so effectively in other fields.

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Peace and decency are not only your business, but God's business. Perhaps that's why someone has said, and said it reverently, "For God's sake—vote!" **THE END**

THE NIXONS OF WHITTIER

(Continued from page 26)

without the teamwork of the whole family, none would be where he is today.

When Frank Nixon decided to retire in 1945 at the age of 66, his son Donald took over the complete management of the store. Today, Donald employs close to 200 people, has added a new Drive-In a few miles away, and a new, ultra-modern family restaurant and bakery at another location.

Taller than the rest of the family, Donald inherited his father's Irish humor and infectious smile. When you see him you know immediately by his keen, alert eyes, broad forehead and shock of brown hair, that he is one of the Nixon boys. Richard looks more serious at times, but the family resemblance is striking, and Edward is obviously one of them, too.

Their mother's gentleness and great spiritual strength in times of crisis gave an inner security to them all. Indeed, there were many times when they needed more than human endurance—when only their faith carried them onward.

When Frank Nixon married Hannah Milhous he worked as a trolley-car motorman until his father-in-law needed a ranch foreman and asked him to help out. This he did for a few years. Their first child, Harold, was born in 1909, and when the baby was over a year old, the Frank Nixons bought a five-acre piece of land in the San Joaquin Valley, near Lindsay, California. In 1912 they bought eight acres in Yorba Linda, a small community,

which today numbers just 702 inhabitants. The Nixons moved into the house that Frank had built, and planted a lemon grove. Their future looked bright and happy. Their second son, Richard Milhous, was born in January, 1913, and the young wife had her hands full with a 4-year-old son, an infant, a new house and a lemon grove.

But they did not find their dream coming true. Their sloping land just wasn't rich enough to grow anything. Frank, who was handy as a carpenter, helped build many of the first houses in town; he had to earn money to take care of his growing family. Donald came along nearly two years after Richard was born, and Arthur was born in 1918, in the midst of their battle with their land.

"We tried everything until 1922," says Frank Nixon with regret. "Then we knew that we were licked. To this day nothing has grown on the place—in fact, it is today a playground for a school. But now oil is being discovered all around Yorba Linda, and I wouldn't be surprised if there is oil under my old hill."

They looked for another place to buy and decided that perhaps it was better to get into some type of business, close to a bigger town. Even in 1922, California had many automobiles, and when Frank Nixon found an acre of land for sale next to the Meeting House of the East Whittier Friends in Whittier, he bought it to open a service station. They sold their place

in Yorba Linda and with the money from it, they could just swing their new land. They paid for the oil pumps and equipment by monthly installments. Frank Nixon built an apartment over the garage in the back, and that was where the family lived.

Then one day a neighbor came over. "Why don't you get a few things to sell, like milk and bread and eggs and canned goods?" she said. "There isn't a store around here, and I'm sure you'd sell out whatever you would buy."

The Nixons thought it over and started buying small quantities—half a case of this and that, a few quarts of milk. Business grew, and before the year was up they were buying in case-lots and needed more room, in fact, a small store to handle it all.

"It was hectic," remembers Mrs. Nixon. "I was in the store, and had the four children, too. But we managed, and the boys were good about helping with what they could do."

When everything was paid for and the Nixons could relax a little, tragedy struck.

Arthur, the youngest, who was seven, came home complaining that he did not feel well. They took him to the doctor, who shook his head solemnly. The boy wanted to sleep most of the time and was listless. Despite all care and attempts to save him, he passed away after only a few weeks' illness.

It was a hard blow for the family. "At times, it is difficult to understand the ways of our Lord," say the Nixons. "But, of course, we know that there is a plan and that the best happens for each individual—"

Later, when Harold was in high school, and Richard had just started, the business was going so well that Frank Nixon decided to buy the adjoining Quaker Meeting House that was up for sale. The Friends had built a new and bigger meeting house—or church, as they now call it—across the highway from the old place.

THE Nixons annexed the building to the little store they already owned, and now they had twice the room, and an office in the old belfry, too. They closed the service station and devoted their time to the store. When Richard was in high school, his father put him in charge of the vegetable section. Every morning at dawn, the boy drove in to the produce market in Los Angeles and bought as much as he thought they would sell for the day. The Nixon children did not receive regular allowances, but they were given a chance to earn their money. The profit they made was put into savings accounts for them. Richard had started

(Continued on page 62)

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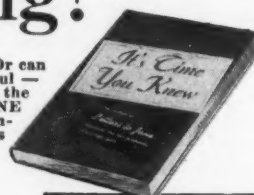
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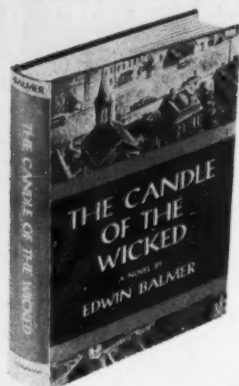
DANIEL A. POLING

DOCTOR KATE—ANGEL ON SNOW-SHOES, by Adele Comandini (Rinehart, 339 pp., \$3.75).

In any language, fiction or fact, man or woman, here is the heroic tale of the year. The life story of Dr. Kate is a true story, with sacrificial details that run like fire across these pages. As a wife and mother, as a good neighbor and as a physician with healing in her hands and heart, she made faith in God and the ministry of the Great Physician, Himself, a reality in places neglected and all but forgotten. The love story of this remarkable woman is touched more than once by loss or frustration, but it does not end in defeat. Her determination to practice medicine was not to be denied. There is tremendous authority in the character of the heroine of this book—intellectual, physical and moral authority. She seems born to the rigors of the north woods. It was as though God fashioned her for the rugged destiny that was to be her achievement in the wilderness. No need of the community escaped her and when she started on her mission, even all but impassable snow drifts were no barrier. It is not to be doubted that she helped to save hundreds of lives in the isolated regions where she practiced. Because she was determined that her son and the children of her neighbors should come to know God, she was the inspiration in the building of a church, and as the years passed, the original structure was enlarged to include a parsonage, social hall and recreational facilities. The ordeals of Dr. Kate never ended. When she was a grandmother, they seemed to multiply. But 31 years after this "Angel on Snowshoes" arrived in the north woods, and after 22 years of practice there, her Lakeland Memorial Hospital was completed. Today it stands as a living and glorious monument to a remarkable woman. May selection of Christian Herald's Family Bookshelf.

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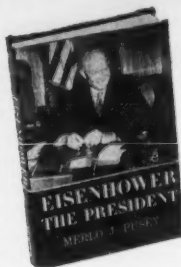
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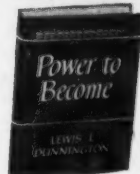
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(Continued from page 59)

his college fund, since he now knew that he wanted to study law.

The Nixons believe in education, and wanted their children to have the opportunity for schooling, but it was up to each of them to make his own decision. Harold decided to go to Mount Hermon, a private high school of high standing in Massachusetts, but before the year was up, he was back home in Whittier, sick with some sort of virus, or pneumonia. Like his father, the cold climate just did not agree with him.

"I guess we are put through tests of life only as hard as we can safely go through," says Hannah Nixon softly. While the sturdy Nixon boys got their baby brother, Eddie, they also lost Harold in 1933 after several years' illness. Frank Nixon had to sell half of his one-acre property to hold everything together. But everybody worked a little harder.

At the store, Mrs. Nixon's homemade pies always sold out first. "Mother got up right after four o'clock in the morning and started to bake them," remembers Donald, now 41. "The rest of us crawled out of bed shortly afterward, and we had breakfast around six. I guess people got up earlier those days, because we had to open the store between six and seven o'clock when our first customer would come."

While Mrs. Nixon baked from 20 to 50 pies each day, Richard drove into Los Angeles to buy his vegetables and Don helped his father in the store until it was time for the boys to go to their first class.

"We always sat down for breakfast together and said our prayer and Bible verses each morning," says Mrs. Nixon. "I think this is important for a family—for everybody. People must not only feed their bodies, but their spirits and minds. When we know that there is a God to whom we can turn for help and guidance, we can go through the daily crises with more serenity. We don't feel lost even when we are not aware of some of the answers to our problems."

Their mother's faith and kindness became part of the Nixon boys, too. One day another customer told Mrs. Nixon to watch a woman who always shopped at their store, because she always took some items and stuffed them in the shopping bag as she walked out of the store, without paying for them.

Mrs. Nixon watched, and found that this was so, but she did not want to turn the problem over to the police, as her adviser told her to do. She talked it over with her family.

"Do as you believe right," said Frank Nixon finally. "It's up to you." They all looked at each other. Then Richard burst out, "But Mother—you

just can't go to the police with it—think of her family!"

Then he was quiet for a moment. "Can't you talk with her?" he asked hesitatingly, and Don nodded in agreement.

Hannah Nixon did just that, and when she reported back to her family that she thought she had helped the woman, they all beamed. "She was confused," said Mrs. Nixon. The woman remained a customer, and she never took anything after that without paying for it.

The whole country was in the worst part of the depression when in 1934 Richard graduated from Whittier College and was ready for law school. He had applied for a scholarship, but so had many other young men. However, his scholastic record was good enough to merit a one-year scholarship to Duke University. He was told that if he kept his grades up to a B average or better, he would be allowed to keep the scholarship for the whole three-year course.

THE boys have always been careful with money," says Mrs. Nixon. "They got along on very little, actually. We always tried to send a little more than they asked for, so they would have something ahead, but it was nip and tuck."

While Richard was studying at Duke, Donald went to school in Greensboro, so he would be closer to his brother; they have always been pals. It was not long, however, before Donald decided that his mother and father needed him in the store, and he returned to Whittier to finish his schooling.

"Richard was cut out to be a lawyer," Donald said. "Since I have no particular profession in mind, I might just as well devote my time to being a businessman."

Richard graduated from Duke with honors, came back home and started to work for the law firm, Wingert and Bewley, which later added a third name to become Wingert, Bewley and Nixon. He taught Sunday school at the church across the highway from his home where he attended as a child, and was president of the Christian Endeavor Society. Often he would play the piano for the meetings. He joined the Whittier Little Theatre Group and there he met Pat, who became his wife in 1940.

For a while the Nixon family was again together, a little larger and better off financially. Now they had help in the store, but Mrs. Nixon still had to bake the pies, for no one else seemed to be able to satisfy the customers.

Then came the Second World War. Richard was released from the service in 1945. In 1946 he was elected to

Congress by the 12th Congressional District in California.

By that time, the "retired" Frank Nixon (Donald had taken over the store) had enough of retirement and bought a 59-acre farm in Mingas Hill, Pennsylvania.

For several years Frank Nixon tried living in the colder climate, but finally decided he just couldn't take it.

And so it was that Hannah and Frank Nixon moved back to Whittier and found their white, Spanish-type stucco house and the small, fruit-bearing orange grove they had dreamed about when they were first married. All the Nixons are still active members of the East Whittier Friends Church.

Of course, I had to ask the standard question—how it feels to have a son become Vice President of the United States. Mrs. Nixon smiled. "Of course I am proud and happy for Richard," she said slowly in her gentle voice, "but I am proud of all my children."

Not only does Richard get thousands of letters, but his parents do as well. Some letters hurt, others are sweet, like one that Mrs. Nixon received some time ago: "You must be a wonderful woman and mother."

"We lived each day the best we knew how," the elder Nixons told me. "We have been truly blessed." END

BEN DONALDSON'S BIBLES

(Continued from page 21)

their review. Chaplains William White and George Duffield reported, "Having selected and examined a variety of passages throughout the work, we are of the opinion that it is executed with great accuracy as to the sense and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude."

Congress whereupon resolved, "That the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken . . . they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper." He thought proper to publish the Resolution in the front of his Bible.

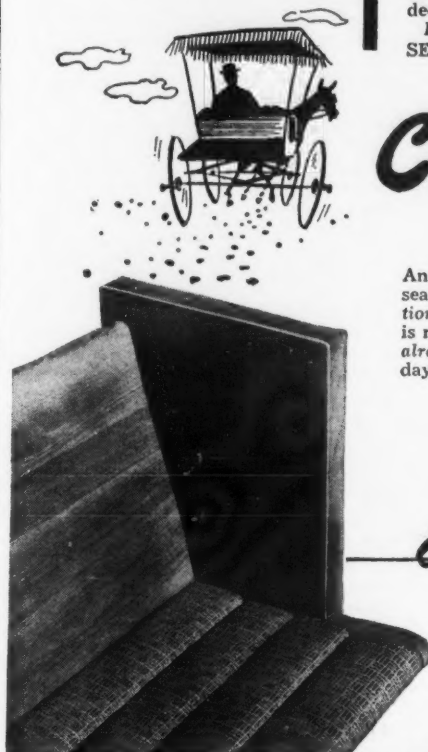
Says authority Robert Dearden, Jr., "The Aitken Bible is an exceedingly scarce book and the most rare of all early American Bibles. The list of owners is a small one, most copies reposing in institutions." Today, only 32 copies are known to exist, one of them in Ben Donaldson's home in Dearborn, Michigan.

Not all Bibles have come off with a grammatical and typographical bill of health so clean as that of the Aitken Bible, or the Collins Bible, also in the

(Continued on page 65)

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New Books for Children

Reviewed by MARION W. FARQUHARSON

THE PRINCESS AND THE WOODCUTTER'S DAUGHTER, written and illustrated by Winifred Bromhall. Using the familiar theme of the little princess who is bored with her life of luxury, the author has made a gay picture book for little girls. The princess ran away, threw away her fine clothes and her crown, and lost her curls in a rainstorm, but she found a friend in the woodcutter's daughter and a new baby brother awaiting her when she got home. There's a full-page picture for every page of text, some in black and white, and some gay with pink, purple and blue. (Knopf, \$2)

HOME ON THE RANGE, by Berta and Elmer Hader. A small boy's dream come true is the theme of this picture story book of the West, for Eastern Jerry not only goes to a real ranch for a visit, but finds a real Indian friend in Little Bear. The small Indian's free life seems so much more desirable to Jerry than his own that he and Little Bear decide to change places. Jerry is adopted into the Indian tribe and goes to live in a tepee. One night of the new life is enough for both boys, and before sun-up they have passed each other in the darkness on their way home. The many softly colored illustrations and fine pencil drawings make this an attractive gift for small boys. (Macmillan, \$3)

THIS CAT CAME TO STAY!, by Elizabeth Kinsey. Small cat-lovers who have just graduated from readers will enjoy this simple story of a boy, a girl and a cat who made a happy home for herself and her owner. A natural, realistic story for the primary age. (Franklin Watts, Inc., \$1.50)

HORSE HAVEN, by Nancy Caffrey. A "horsey" family; mother, father and boy-and-girl twins are predominant in the story until Charley, the sick horse, begins to show personality. Charley was 23 years old and had been badly mistreated by a previous owner. The twins nurse him back to health. There are pencil sketches by Paul Brown on almost every page. For 8- to 10-year-olds. (Dutton, \$2.50)

A WISH FOR LUTIE, by Dorothy Hawthorne. Lutie hated pioneer life in a sod house in Texas. Her letters to her best friend back home told not of things as they were, but as Lutie wished they were, and the letters were never mailed. Exciting things happened and Lutie changed, until the day came when she wrote a happy and true letter to Jane. A fine story for younger girls. (Longmans Green, \$2.50)

HOW TO MAKE A MINIATURE ZOO, by Vinson Brown. For the young

naturalist the author of "How to Make a Home Nature Museum" has presented a fascinating array of information on making a zoo for home or school. Inside and outside zoos are discussed, temporary and permanent ones. The author shows how to utilize the corner of a room or how to use a whole room if you are lucky enough to have the space. Insects, small rodents, birds, reptiles and fish are suggested as inhabitants with full information on their capture, housing and care. Emphasis is placed on giving the animals a happy, natural home. Numerous clear drawings and diagrams enhance the value of this manual. (Little, Brown, \$2.75)

DAVY CROCKETT FRONTIER HERO, by Walter Blair. Davy Crockett has attained fame and popularity which will take a long time to die down, and this biography with its humorous combination of fact and legend will be a welcome addition to the books about him. A collection of tall tales for "middle-age" children. (Coward-McCann, \$2.50)

THE LONG JOURNEY, by Florence S. Norman. The boy reader can identify himself with the 12-year-old hero of this story of Toko, the aboriginal boy of Australia. Through trials, visions and ceremonies reminiscent of those of the North American Indians, Toko becomes a man—with the traits of courage, loyalty, understanding and perseverance giving promise of the kind of leader he will become. (J. B. Lippincott, \$2.75)

MODERN FAIRY STORIES, edited by R. L. Green. The title is perhaps misleading, for these fairy tales by well-known authors were all written between 1839 and 1912. The editor has done us a service in gathering them together, for only four of the 16 are available now in other sources. E. H. Shepard has added eight charming full-page color illustrations and 20 line drawings. Among the authors represented are John Ruskin, Lewis Carroll, Mrs. Ewing, George MacDonald, Oscar Wilde, Rudyard Kipling and Kenneth Grahame. (The Children's Illustrated Classics, Dutton, \$2.95)

WORLD BOOK OF GREAT INVENTIONS, by Jerome S. Meyer. For the enthusiastic young scientist this rather scholarly book will be an inspiration to creative thinking and a gold-mine of information on the history of inventions. Profusely illustrated with drawings, diagrams and contemporary photographs, the book starts by telling of our debt to the courage and ingenuity of prehistoric man, and goes on to tell dramatically of his and his descendants' creative thinking and his skill in shaping the world to his needs. (World Publishing Co., \$3.95)

(Continued from page 63)

Donaldson collection, published by a Trenton, N. J., printer in 1791, who pressed his children into service as proofreaders and saw to it that they went over the proof pages eleven times.

Robert Barker of London, for example, got himself into very hot water in 1631 for a "scandalous mistake" made in an edition he published. He printed the Seventh Commandment to read: "Thou shalt commit adultery." When the blunder was discovered, the hue and cry were massive. The entire impression was called in and the printer was penalized with a stiff fine. Only four copies of what has come to be called the "Wicked Bible" are known to be in existence. One is in the New York Public Library. And one is in the Donaldson library.

Another Bible, memorialized by the blunder of a proofreader, stated blandly, "Know ye not that the unrighteous shall inherit the Kingdom of Heaven?"

In 1717 a well-known printer at Oxford University, one John Baskett, turned his craftsmanship to a beautiful imperial folio size edition of the Holy Bible in English. Although beautifully adorned, the "Baskett" contained many mistakes. One of these was the top-of-the-page mislabeling of the Parable of the Vineyard in Luke 20 as the "Parable of the Vinegar." This volume, called the Vinegar Bible, also may be found on the Donaldson shelves.

Certain other Bible editions contain intriguing peculiarities which were not accidents but the deliberate intent of the translator or publisher, reflecting social convictions or language usages of the times. Mr. Donaldson enjoys taking the books down, opening them to the spots, and watching for reader reaction.

The Bible printed at London by Daye and Seres in 1549, to illustrate the point, contains the helpful note, following Peter's exhortation to wives to be chaste: "And if she be not obedient and healepeful unto hym, endeavour to beate the fere of God into her heade, that therby she maye be compelled to learne her dutye and do it." In this same Bible, a rendering from the 91st Psalm offers a bit of comfort some twentieth-century outdoorsmen would appreciate: "So that thou shalt not nede to be afayed for any bugges by night . . ." The same rendition appears in the Coverdale Bible of 1535.

The Bishops' Bible, 1568, is called the "Treachle Bible," because it reads, "Is there no tryacle in Gilead?" (Jeremiah 8:22). The Douay version changes the word to "rosin," which compounds the confusion. "Balm" took over in the King James version of 1611.

The Douay, or Roman Catholic version, Mr. Donaldson points out, appeared under the pressure of other edi-

tions which were getting out to the people.

"The Catholic Church struggled bitterly to prevent the translation of the Bible into English," he puts it, "but found itself powerless to stem the tide. At last it decided to make a translation for its own people."

The New Testament thus appeared in 1582. The Old Testament, produced at the English College at Douay, was published in 1609-10. The Douay-Rheims translation followed the Latin (Vulgate) text almost word for word, with sometimes strange results. For example, the Lord's Prayer reads, "Give us this day our supersubstantial bread." The 22nd Psalm (our 23rd) declares in this rendering, "Our Lord ruleth me, and nothing shall be wanting to me . . . Thou hast fattened my head with oyle; and my chalice inebriating how goodlie is it!" The Psalm concludes strikingly, "That I may dwell in the house of our Lord in longitude of dayes."

The King James (Authorized) version, familiar today, was not without its own peculiarities. The first edition appeared in two issues. The first issue had an error in Ruth 3:15, which made it, ". . . he went into the city." This was corrected in the second issue to read, ". . . she went into the city." In the blithe terminology of collectors, these two texts have become known as the "He" and "She" Bibles.

AS Ben Donaldson travels around this country or others, he makes it a point to contact dealers in rare books. In California a couple of years ago, before he had found for his collection the first issue of the first edition, he called a dealer friend and mentioned his wish to buy such a copy. The dealer thought she knew where one was available. She would check and call him.

That evening, a highly bewildered girl at the hotel desk passed along this message: "Please tell Mr. Donaldson that the 'He' Bible I thought was a 'He' Bible is not a 'He' Bible but a 'She' Bible, but that I still think I can get him a 'He' Bible."

"I swear that's what the person said!" she assured him, looking as if she doubted either her own sanity or Mr. Donaldson's.

Bible experts who know about such things as scarcity and values would be impressed not only with Ben Donaldson's "He" and "She" Bibles, but with the fact that he also owns a first edition of the Bishops' Bible, a first edition of the Genevan Version (which has Adam and Eve making themselves "breeches" of fig leaves), and the first five editions of the Erasmus New Testament, not to mention the Gutenberg page. The first dated Bible was put out in 1462. Mr. Donaldson has a 1466—a two-volume Eggestein. His manuscript

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Bibles go back to a 1225 Vulgate. He has big Bibles and little Bibles—Bibles small enough to fit into the palm, and Bibles too big to fit on the lap. There are Bibles on his shelves bound in fine leathers, in silver studded with gems, in embroidered cloth, ivory, rare woods and tortoise shell. No other volume in history has been treated so variously and imaginatively.

Not all old Bibles are archaic. In some of them, renderings throw fresh light upon passages. Mr. Donaldson calls the Geneva Bible's 23rd Psalm one of the most beautiful to be found anywhere; and its I Corinthians 13, he points out, uses the word "love," not the obscure "charity" of the later King James version.

Some of the Bibles of days long gone foreshadowed the latest illustrative, even "comic book," techniques of today. The Bible was "told in pictures" as early as 1540. In 1726, a condensation of the Bible published in London explained itself thus in a foreword: "A compendious History of the Old and New Testament extracted from the Holy Bible and adapted to all capacities. Whereby the Reader may be enabled, in an Easy, Pleasant, and Speedy Manner, to become Learned in the Sacred Scriptures. Interspersed with suitable Reflections. And adorned with 120 Curious Copper Cuts, lively representing each History."

A few of those copper cuts in that Donaldson item are so "lively"—the one of Joseph resisting the blandishments of Potiphar's wife, for example—that they would practically get the Holy Book banned from the mails under the Summerfield administration. In many Bibles, designs on title pages were not only intricate and usually frank, but sometimes almost pagan in their symbolism.

When you see the space devoted to Bibles of all ages and sorts in the Donaldson home, you recognize at once that here is a man who has not only an avid interest but a tolerant wife. Both the Donaldsons are members of the Dearborn Methodist Church, where Ben has run the gamut from trustee to Sunday-school teacher, and where his wife Louise is a member of the official board, presently outranking him. She is also involved in just about every other church- or community-related activity one can name, among them, United Church Women of Michigan, of which she is president. Ben pays honor to his wife's achievements and understates his own when he says, "I collect Bibles and Louise puts the Bible to work."

Ben started with Henry Ford, Sr., 38 years ago, in the mailing department of the Dearborn Independent, a Ford weekly newspaper. When the paper was discontinued, he went into

the company's advertising department, and eventually became advertising manager. He is now director of institutional advertising. His interest in Bible collecting grew out of his interest in books, printing and religion, all three. Their two boys, now heads of their own homes—one is a doctor and one a Ford dealer—both acquired the collecting habit as boys, quite naturally, and odds and ends of their guns and gadgets are still to be seen in the Donaldson study. Mrs. Donaldson goes in for ivory miniatures, saltcellars and butter plates, which are housed in their own cabinets in such space as she was able to stake out before Ben's Bibles took over. She has learned not to be surprised when she comes home from a convention or visit with one of the sons to find a new stack of bookcases firmly built on one of the few remaining blank walls of the first floor.

BEN does his own bookcase building with a skill abetted both by dire need and a power workshop. He shrugs off glass cases, vaults and such. "If these volumes, most of which are centuries old, have lasted this far, nothing much will happen to them during the short time they are in my care." Also in one of the two garages (he built both) is a hand-fed power printing press waiting for the book that its owner must inevitably turn out on it some day. A photo darkroom and book repair shop in the basement round out the more unusual furnishings of this home that is functional, not architecturally, but in the finest comfortable-shoe sense of the word.

"I can see what you're doing with Bibles," I told Ben Donaldson, there in his living room. "But what are the Bibles doing to you?" It was a question that was probably an impertinent one to ask, and certainly a difficult and maybe impossible one to answer. The stocky, dapper man with the bow tie answered it well.

"They're giving and have given me a feeling of reverence for the Book. When you look at some of these old volumes, and think of what they have come through, and think of the little change in the Bible itself, it does something to you. You think of all the meticulous care that people have expended upon the Book—how the copyists lettered their manuscript Bibles around holes in the vellum and made even the imperfections in the sheet a part of their design, how other Bibles were laboriously printed a page at a time with pin holes at the corners still marking where the sheets were held, how not hours but months and years were spent on hand illuminating and ruling—and you feel pretty small!"

I understood exactly what he meant, for that was the way I felt, too. **END**



She Aims to Please

The customer complained to the waitress that his soup was too soupy, the eggs too eggy, and so on. Finally he said, "And when you order that chop, make it lean."

"Yes, sir," said the girl. "Which way?"

—Builders

Wet Blanket

A soldier, regaling a group of girls with an exaggerated account of his part in capturing a small town, said: "Then an explosion tore up the main street."

The girls cried in unison, "Goodness! And what did you do?"

Said the soldier's buddy, "He tore up a side street."

Quipster

Student: "Do the Canadians have a Fourth of July?"

Teacher: "Of course not."

Student: "What do they do? Go from the third to the fifth?"

Of Course

Husband: "You must think automobiles grow on trees."

Wife: "Silly! Everybody knows they come from plants."

That's Bad

The woman was complaining to her doctor, "You just don't know how bad I feel. Why, I can't even eat the things you told me not to!" —Watchman-Examiner

Record

Miss Whizz (in typing class): "How's your speed coming along?"

Helen: "Fine. I can make twenty mistakes a minute."



"He was passing and thought he'd stop and give you the pleasure of sharing those cookies he smells baking."

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BRILLIANTLY directed, lavishly produced and admirably acted, this magnificent historical drama marks a new achievement in the alliance of the great classics and the screen. Because of the visual possibilities of this medium, Shakespeare's drama is enlarged in its scope and the audience is enabled to follow the characters about from one setting to another without loss of continuity. Sir Laurence Olivier has been very skillful in editing here, enlarging there, but it is Shakespeare executed in a grand manner.

After the coronation of his brother, Edward IV, Richard of Gloucester, a hunchback twisted in mind and body, schemes to remove from his path all who

in rightful succession would prevent him from gaining the crown. First he mesmerizes the beautiful Lady Anne, whose husband he killed in the War of the Roses, into marrying him. He manages to kill off his brother Clarence, the young Prince of Wales and Duke of York, and various noblemen; King Edward obligingly dies and Richard becomes king. His evil deeds continue as he attempts to secure his position, but finally, at the Battle of Bosworth, he is deliberately killed by the soldiers he had forced onto the bloody battlefield. This ending is an historical touch not found in Shakespeare's original play.

Olivier's characterization of the con-

niving, misshapen Richard is cynical, ruthless, with occasional semi-humorous subtlety and evil charm, ingratiating with those to be influenced and, at all times, obviously wicked to the beholder.

Visually, the film is splendid. The outdoor battle scenes are especially notable, with the large perspective of VistaVision. Technicolor endows all the courtly settings, the elaborate costuming and trappings of the times with a richness of tones usually associated with the vivid Flemish paintings of the Renaissance. The Royal Philharmonic Orchestra's musical backgrounds add greater luster to an already brilliant production by London Films, Lopert release. **A, Y**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **THE MAN WHO NEVER WAS** (Twentieth Century-Fox). A very tense drama based on the World War II novel by Ewen Montagu. A fantastic plot is devised by some British Navy Intelligence officers to make the enemy believe that an invasion of Southern Europe will take place in another area than at the actual landing projected. While this story unfolds with precision and has some grim aspects, it never becomes gruesome as it develops intelligently, plausibly, carefully and even scientifically. All acting is superb, on a par with the story. There are a few moments of needed mild humor. Suspense

is ever present. Many London and English backgrounds offer special interest and add to the feeling of authenticity. **A, Y**

(★) **LAND OF THE BIBLE** (Twentieth Century-Fox). An excellent and beautiful Technicolor documentary, with a fine commentary narrated by Norman Rose, focuses attention to the settings of three world religions, Christianity, Judaism and Mohammedanism. It shows an up-to-date picture of the contemporary development of the land of Israel, with a new nation looking hopefully to the future through the combined efforts of those who have come from far and near to claim their promised land. **F**

(★) **LOVERS AND LOLLIPOPS** (Myer P. Beck Release). A romantic comedy

which is also a human interest story and a study in child behavior. It follows the wholesome, completely natural and normal unfolding of events in the life of a self-assured 7-year-old girl and her attitude toward a personable bachelor who threatens her supremacy in the affection and attention of her widowed mother. Well directed and naturally acted, especially by the child. **F**

THE LAST HUNT (MGM). A western of grandiose proportions based on the novel by Milton Lott, this is the gripping portrayal of the wanton extermination of the buffalo herds in the 1880's and the men who played their part in those strenuous, violent days. Convincingly acted and true to the times, with moral and physical clashes between fearless and feared men, it is pervaded with brutality. Characterizations are especially good, hate and cruelty garner their own punishment. CinemaScope and EastmanColor. **A**

JUBAL (Columbia). Based on Paul I. Wellman's novel, this rugged melodrama is a well-told suspenseful story. Lost in a storm, a man who feels he is a victim of bad luck is picked up by ranchers. But

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the man who befriends him has a predatory, amoral wife who makes him her target. The contrast between a man of evil and a man of honor is shown effectively. Characterizations are excellent, even the unpleasant ones. CinemaScope and Technicolor. **A**

THE MAN WHO KNEW TOO MUCH (Paramount). Under Alfred Hitchcock's direction, this remake of a suspenseful crime melodrama acquires contemporary implications of international political intrigue. A great deal of sinister plotting with murder in the offing is ever present. Not up to the famed Hitchcock standard. VistaVision and Technicolor. **A, older Y**

THE BOLD AND THE BRAVE (RKO). While this is a war melodrama, it is essentially a study of the way three young men react, in physical and mental courage—or lack of it—during a period of intense action in the Italian phase of World War II. The loose ways of soldiers on leave and the gruesome details of war are shown in their pathetic aspects. **A**

MEET ME IN LAS VEGAS (MGM). A lavish, colorful musical extravaganza. Gambling is not encouraged, but is shown to be enticing; the general impression is that of acceptance, lending an air of respectability to this form of dubious amusement. The heroine gets tipsy. CinemaScope, EastmanColor **A**

OUR MISS BROOKS (Lute Production, Warners Release). This motion picture version of a popular radio and TV presentation is a brisk, humorous, romantic comedy. Good acting, sprightly direction, appropriate settings. **F**

ANYTHING GOES (Paramount). This gay musical features the songs and lyrics of Cole Porter. VistaVision and Technicolor. **A, older Y**

BATTLE STATIONS (Columbia). A good portrayal of life on a carrier and the fighting men aboard her during the spring of 1945, in the Pacific. The men show a cross section of American naval personnel, their own problems coming into play to provide human interest in a documentary-like war drama. **A, Y**

TIMETABLE (Mark Stevens Production, United Artists Release). Crime melodrama. Low moral tone throughout. **A**

CASH ON DELIVERY (Welbeck-Gina Production, RKO Release). Farce, entertaining in a hectic way. **A**

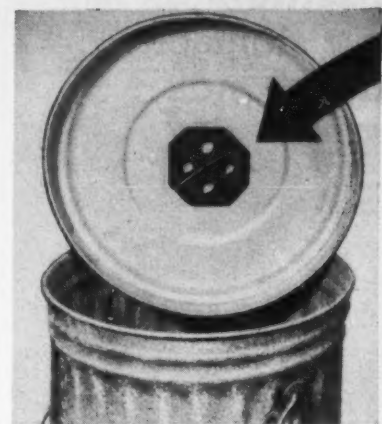
BACKLASH (Universal). Post-Civil War western. Violence flourishes until the exciting climax. Technicolor. **A**

OVER-EXPOSED (Columbia). Low moral tone. **A**

THE CREATURE WALKS AMONG US (Universal). Pseudo-science fiction fraught with danger, intrigue and terror. **A**

URANIUM BOOM (Columbia). Western. **A, older Y**

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SUNDAY-school classes, and church groups are finding it easy to earn needed extra funds by selling "San-A-Lizer," a chemical cake for garbage cans. A deodorizer that counteracts garbage smell and repels flies, insects, dogs, cats and vermin. This harmless chemical cake may be attached to any garbage can lid quickly without tools.

Wholesale shipping quantity is 48 cakes at \$7.20. These retail for 25c each, bringing a profit of \$4.80. If you offer a year's supply of four for a dollar, it takes only 12 sales to dispose of a case. There is an additional 10% discount on orders of three or more cases. Cost of three cases is \$19.44 and your profit is \$16.56. Immediate shipment. Postpaid. Write:

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SUCCESSFUL TEACHING METHODS

(Continued from page 6)

listen and will give them a reason for listening—always the weak spot with the straight lecture method.

Now the lecture should proceed for the allotted time, and stop. The class president can take over, or the lecturer can act as his own chairman. Tell the listening groups to shift their chairs around into buzz or discussion groups. Give them 3-5 minutes to come up with their little reports. Call on the "confirmers" first; then the "adders," and lastly the "questioners."

Incidentally, this variation on the lecture method can be used with all sorts of groups and in all the age brackets of the church.

This Teacher Took Time

From Mrs. Ethel R. Case, second-grade teacher in the Methodist Church, Hamburg, N. Y., we have the following, which shows just how a filmstrip can be used to give a third dimension to a unit of study.

"Our unit called for several sessions on our own church. The children were interested. We studied what our church was, and what it did. We left the world-wide work of our church for the last session. I had in mind that we would use a filmstrip for this aspect of the subject.

"For this session I had the following objectives, written out and kept in mind as I prepared my plans: to gain understanding of other peoples; to see where our missionaries have gone and to see what they have accomplished; to see ways of life different from our own to help us grow in tolerance; to foster a feeling of Christian kinship with other peoples.

"We used the filmstrip, *Church Around the World*.⁽¹⁾ We looked at it in a leisurely way, and stopped for discussion as we went. The children had many questions. They made many observations. They saw many things that interested them. They commented on the differences between the children of the various countries, and noted how different were the places of worship. They were impressed with the concern other people had for the churches.

"I believe we accomplished what we wanted to. We had good attention. The interest was very strong throughout. It seemed a fitting climax to a unit on the church and lifted the horizons of the children. I am glad we did not hurry that last session."

From what Mrs. Case wrote, and reading between the lines, I would like to name three things that contributed

to her success: First, "unit teaching" helped. It tied three or four lessons together. The meanings are related—our church and the church across the world. Second, she prepared well and then took plenty of time. She did not clutter her session. She let the filmstrip work for her. She got the children into the mood for it. She let them talk. Talking led to thinking; thinking to learning—and that was what she was after. (Don't get into a big hurry. Decide what's important, and spend time on that if you want learning that is significant to take place.)

Third, she chose a good filmstrip. The pictures were informative and interesting. The color was good. Each picture said something. A weak filmstrip would not have done the job so well.

Home Bible Reading

How do you get adults to read their Bibles? How can you get the members of adult Bible classes to read their Bibles and study their lessons?

Behind such questions as these is the conviction that the class will learn more if it works more, especially if the work is Bible reading. The lecture method often cuts the motive for Bible reading, because the class is content to absorb the results of the teacher's labors.

Let a veteran teacher, Mrs. J. B. Davis of Hattiesburg, Mississippi, explain the method which she has found successful with her class of 30 women in the 48-to-52 age range.

"When I took over this class some ten years ago I was surprised that I could use the same method I had used with Intermediates. (I never approved of the lecture type of teaching. We may feast on the lecture at the time, but by the next Sunday most of it has been forgotten.) I prefer to teach as I would like to be taught.

"Each Sunday we review for three minutes or so. Then we prayerfully read the Scripture. I call for the assignments given out the Sunday before. They are numbered to save time. Each person explains what her Scripture reference means. Then we use the rest of the time for free discussion."

Mrs. Davis says she presides over this discussion, and observes that her class may forget what she tells them, but those who have assignments will tend to remember what they read and then explain to others.

At the end of the session she gives out the assignments for the next week, inviting the women to call her on the phone if they need help with some difficult point. Many do call her.

What does all this add up to for her? "It has improved Bible reading in the

(1) Color; 72 frames; printed script; sale price \$5; Christian Education Press, 1505 Race St., Philadelphia 2, Pa.

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Architect (name).....

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home 100 per cent and these women now know their Bibles and can turn to references in a second."

Spring Is Here

By the use of a little filmstrip, "Spring Is Here,"² you can bring God's beautiful and wonderful world right inside your kindergarten room.

"But why do you want to do that," you will ask, "when you can take the children out of doors in spring?"

On the Sunday you have planned to take them out, the weather may not permit it. Besides, if you will preview your trip, the children will see more and learn more.

And there is another reason for using pictures with the children, especially projected pictures. With the room darkened a bit and a beautiful color picture on the screen, the children will give more uniform attention to what you have to say by explanation, interpretation and teaching.

Not so when you are out of doors with twenty or thirty or even ten small children. They will be seeing everything, and the sequence will be haphazard. It will be better if you have had the preview so you'll not feel compelled to seek the attention of the children for any explanations. Having had your preview, the children can be left on their own pretty much, and then, when you are back inside your room, and their attention is not so much scattered, you can have a conversation about what you saw and what you thought.

Don't leave out the "and thought" aspect. Some do. It's bad. You had thoughts, of course. Some were, or should have been, of God. Share these with the children. That will stimulate them to share theirs with you. When this happens, it will be getting mighty close to teaching for you and learning for them.

After seeing the filmstrip "Winter Is Here"³ a little boy of our kindergarten said to his teacher, "I liked that! Did you see that bunny rabbit? I looked and looked, and he didn't run away!"

There you have the reason why projected pictures, in the right amount, delight children. The rabbits don't hop away before the child gets a good and satisfying look, nor do birds take to the wing before the eyes and the mind are satisfied.

Don't forget that there are four filmstrips in this delightful and useful series: the two mentioned above and "Summer Is Here" and "Autumn Is Here." This series will make a fine addition to the A-V library of any church.

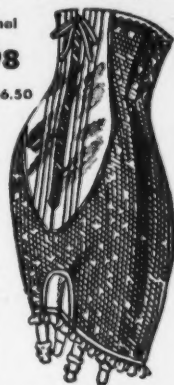
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³Society for Visual Education.

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Flying Saloons

TO THE EDITORS:

I am glad to have the information contained in this article (Shall We Tolerate Flying Saloons? Feb.). It appears that Mr. Kenney has done a fine job of research on this matter. I have introduced a bill to ban the serving of alcoholic beverages aboard our commercial and service airliners.

SENATOR STROM THURMOND
Washington, D.C.

... The article reminds us that the problem of drunkenness is still with us even as it was in the day of Noah. It would seem to me that an entirely new approach should be made to the problem.

Could we pass laws requiring drinking licenses? If a person is a safe driver except when under the influence of liquor, it would seem more logical to deprive him of his drinking license rather than his driving license if found on the highway drunk.

Or could we ration liquor as we rationed foodstuffs during the war? In that way the law would stand behind the bartender who tries to keep the drinker within the bounds of safety and decency.

MRS. VINCENT P. GAMBOA
Anderson, Calif.

Merger

TO THE EDITORS:

Under Church News (Feb.) you say that the Congregational Christian Churches and the Evangelical Reformed Church will merge June 25, 1957. This is not true, but only wishful thinking on the part of the joint committee of the denominations. The General Council of the Congregational Christian Churches has no authority to speak or vote for the churches.

Oak Park, Ill. MRS. A. M. REED

A Vote for Catherine Marshall

TO THE EDITORS:

I have been reading CHRISTIAN HERALD so long I do not remember when I started, and my wife and I always read all the pages—including ads—for fear we will miss something. Of all these years of reading, I am convinced that the March issue is the best. Catherine Marshall is right 100 per cent (What This World Needs) and the sooner we recognize her claim, the better for all concerned. More power to her! She has my vote for the Senate chaplaincy.

Greensboro, N. C. J. V. KNIGHT

Writer's Rewards

TO THE EDITORS:

I have had the most interesting mail from readers who liked my piece (Writers Are the Richest People, Feb.). One letter came from a woman who writes a column for a small-town paper. She headed her column with a poem about my article, dedicated to me! I have a hunch we are going to be steady pen-neighbors!

Another letter was from a poet who sold the first poem she ever wrote to CHRISTIAN HERALD long, long ago—and went on from there to sell to others. There was a letter from a woman who had been a missionary in the South Seas, who had written an account of her life there. There were manuscripts for my detailed criticism—some handwritten!

Of course, many people wanted things I could not possibly get for them—a tape recorder, a used car—but one disabled minister wanted only old clothes and a few stamps. Don't we have wonderful people for our readers?

Miami, Fla. BEATRICE PLUMB

... I appreciated the photo of Beatrice Plumb in the February issue. She has always been my favorite contributor to CHRISTIAN HERALD.

EVELYN KOLLER
New England, N. Dak.

Lincoln's Religion

TO THE EDITORS:

For those who wish to know about Abraham Lincoln's religion (Questions and Answers, Jan.) I recommend the reading of a book called "The Words of Lincoln" edited by H. A. Oldroyd who was in Washington at the time of Lincoln's assassination and who often heard the President speak. Mr. Lincoln, like many other people, changed some of his views as he matured. Major Oldroyd's book tells what Mr. Lincoln thought after maturity and his war experience. One statement I remember in Mr. Lincoln's words: "I believe in Christ and Christ is God."

Brimfield, Mass. ALMA W. BISSELL

Dulles Defended

TO THE EDITORS:

I am very happy to read of the Distinguished Service Citation awarded General Romulo (Editorials, Jan.). However, the statement at the close of this editorial might leave the impression that Secretary of State Dulles has not been as coura-

geously Christian as he should have been in his contacts in world affairs. He has taken his religion with him fearlessly in his many world dealings. So much so that one Far East national leader of another religion criticized him for bringing his religion into his politics. His Christian influence has been felt in his many successes in helping to bring about peaceful agreements in very difficult diplomatic problems between nations when war seemed imminent. He keeps his Bible near him, and Romans 8:28 is one of his oft quoted verses.

St. John, Kans. MRS. F. E. AUCHARD

Oasis

TO THE EDITORS:

I find CHRISTIAN HERALD a refreshing oasis in a desert of publications filled with near-pornography and liquor ads. There are other fine Christian periodicals to which I subscribe for help in my work as a Bible school teacher. However, I find that CHRISTIAN HERALD is about the only one which contains material for the "relaxed" side of the Christian life. I refer to Christian fiction, poetry, motion picture reviews, etc.

Fontana, Wisc. THOMAS C. BIRDSALL

Meditations Popular

TO THE EDITORS:

Your department, Daily Meditations, is one of the best aids that could be given to Christian people to guide them in their daily lives. Please continue to publish it each year. It is a real gift.

Columbus, Ohio L. M. CRETHERS

... I am delighted that you have secured Dr. Halford E. Luccock for the Daily Meditations. Every one is inspiring and helpful.

(Mrs.) ELIZABETH H. EATON
Chicago, Ill.

... Each comment so far has been helpful.

REV. AND MRS. SIDNEY E. HUNT
Unadella, N. Y.

... You made a scoop when you got Hal Luccock for the Daily Meditations.

Gulfport, Fla. DR. FRANCIS C. STIFLER

Enjoyable Disagreement

TO THE EDITORS:

My hearty commendation on your item, "God Made It." (News, Jan.) Certainly you strike the nail on the head in your comments. While I do not always agree with your comments, I enjoy them, and I certainly do most heartily agree on this one.

Syracuse, N. Y. REV. A. B. HOTCHKISS

Over-Supply of Literature

TO THE EDITORS:

The response to your notice appealing for certain literature for distribution in our work in hospitals and institutions has been splendid. In fact, we have been over-supplied. Please thank those kind folks who have sent the literature for The Salvation Army here.

VICTOR C. UNDERHILL
Port-of-Spain, Trinidad, B.W.I.

CHRISTIAN HERALD

Developed by U. S. Department of Agriculture

AMAZING MEYER ZOYSIA GRASS CHOKES OUT CRAB GRASS, OTHER WEEDS, STAYS GREEN THRU HOTTEST SUMMER

How This Sensational Grass Solves Your Lawn Problems

1. NO MORE WEEDS

As Meyer Zoysia spreads, it crowds out crab grass, chickweed, and all the other weeds that have been ruining your lawn. They don't get a foothold again because Meyer Zoysia becomes so dense, it simply gives weeds no room to grow.

2. THRIVES WHEN OTHER GRASSES ARE BROWN, BURNED OUT

Meyer Zoysia loves hot blistering heat like children love the circus. In fact, Meyer Zoysia grows best in the middle of the summer when the other lawns on your block may be parched, brown and dead looking. If a drouth hits, Meyer Zoysia just rolls its blades very tight and waits for rain. What's more, Meyer Zoysia is hardy, too. Stands temperatures of 20 below zero without difficulty. After severe frosts in late Fall growth of Meyer Zoysia is interrupted, and it turns a golden buff-brown. Then becomes green again when the Spring weather becomes warm.

3. NEEDS LESS WATER

Here is a grass that can get by without watering during periods when you are on vacation or when there are restrictions on the use of water in your community. Many lawn grasses die fast when you can't water them, but not Meyer Zoysia.

PLUS these other important advantages

A. MEYER ZOYSIA WILL GROW ANYWHERE: sand, gravel, subsoil, or clay. Plant in any soil, but fertilize it for fastest spread and best color.

B. CUTS DOWN ON MOWING

Because the stems of Meyer Zoysia grow horizontally only the dense leaves grow upward. As a result you don't have to haul out the lawn mower nearly so often as with other lawn grasses.

C. SO TOUGH AND SPRINGY IT DOESN'T WEAR OUT.

You know what most lawns look like if children play on them or ride bicycles across them. Not Meyer Zoysia! It is now being used by parks, golf courses, etc., because it stands heavy travel without damage. What's more, with Meyer Zoysia you don't have any mud problem even in fall and early spring after a heavy rain. The horizontal growth forms such a dense carpet of grass and gives such strong support, your feet don't break through. And walking on Meyer Zoysia is like walking on the finest deep pile carpet.

Guarantee

We guarantee that all planting material we sell is genuine Meyer (Z-52) Zoysia, the amazing grass developed by the U.S. Dept. of Agriculture, and the U.S. Golf Association. We guarantee it is freshly cut planting material, and will be delivered to you in excellent condition for planting in your yard. We further guarantee that if you follow our direction, this planting material will live, grow, and spread in your yard this summer or we will replace it FREE.

LOOK Magazine Says:

"Meyer Zoysia is the Carefree Grass"

LOOK writes of Meyer Zoysia, "So tough it kills weeds, laughs at crab grass and turns greenest in blistering heat." Arthur Godfrey hailed it on his television show. If you heard him tell about it, you have probably been waiting for a chance to get some for your lawn. Now is your chance.

HOW YOU PLANT AND GROW MEYER ZOYSIA

True Meyer (Z-52) Zoysia cannot be sold as seed. You plant the actual nodes or stems instead. We send you planting material in freshly cut sod form that separates into individual sprigs or stems. Then you plant the sprigs in rows six inches apart. We recommend sprig planting over all other methods for four reasons: 1. You get twice as much coverage for your money. 2. You get much faster growth. 3. We don't have to ship a lot of dirt and charge you for postage on something you don't need. 4. You don't need any special tools to plant sprigs. Our Complete Planting & Growing Guide shows and tells you everything you need to know. Follow it and you'll have a lawn for a lifetime that can be a neighborhood showplace. Follow our instructions and you can have complete coverage this season with a new lawn and in an established lawn in two seasons.

FREE HIGH NITROGEN FERTILIZER SENT WITH YOUR ORDER

The secret to getting fast growth and quick coverage with Meyer Zoysia is feeding it all it wants the first season. To help insure your complete success, we send right with your order a generous supply of High Nitrogen fertilizer. Naturally, the more planting material you order, the more free fertilizer we supply.

EVERY SQUARE FOOT YOU PLANT WILL GIVE YOU 50 TO 100 MORE SQUARE FEET

As soon as Meyer Zoysia has formed a dense mat on the area you plant this season, you can take out your own sprigs and plant the rest of your yard. We show you how. This makes Meyer Zoysia not only the best, trouble-free grass you can get, but in the long run, less expensive than other lawn grasses.

Sold Out Last Year —ORDER NOW

We pay postage on all prepaid orders. C.O.D.'s welcome with 25% advanced deposit. We were sold out last year and the demand this year is even greater. However, we promise prompt shipment if you send your order in soon.

Family Gardens Zoysia Inc., Dept. F-8, 31 West 47th St., New York 36, N.Y.

Please rush me my order of Meyer Zoysia Planting Material as checked below on your guarantee of growth this season or FREE REPLACEMENT.

<input type="checkbox"/> Planting Material for 100 Sq. Ft.	\$ 5.00
<input type="checkbox"/> Planting Material for 200 Sq. Ft.	\$10.00
<input type="checkbox"/> Planting Material for 500 Sq. Ft.	\$20.00
<input type="checkbox"/> Planting Material for 1000 Sq. Ft.	\$35.00
<input type="checkbox"/> Planting Material for 2500 Sq. Ft.	\$80.00

Print Name.....

Address.....

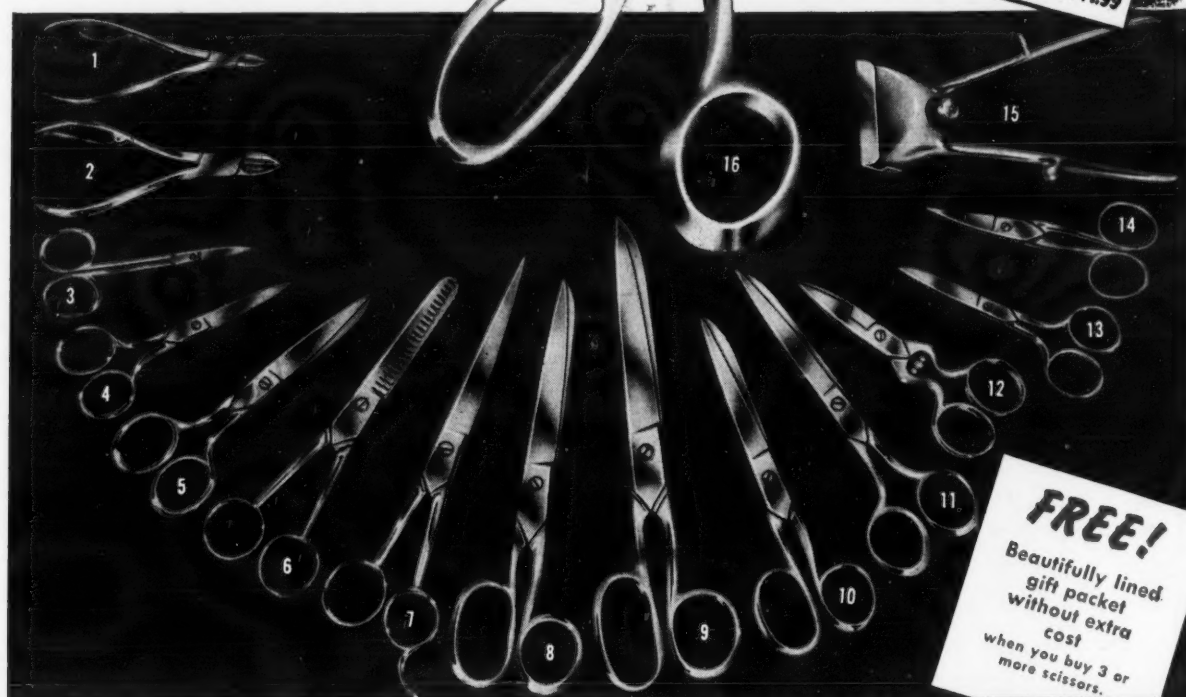
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- Each scissors hand screw set and carefully fitted by experts for smooth operation.
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| 2. nail nipper | 8. 7" household shears | 13. 4" embroidery shears |
| 3. cuticle scissors | 9. 8" household shears | 14. curved nail scissors |
| 4. 4" household scissors | 10. 6" household shears | 15. medium hair clipper, 1.99 |
| 5. 5" household scissors | 11. 6" household scissors | 16. 7" bent trimmers |
| 6. hair thinning shears | | |

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☐ I am ordering 3 or more scissors or shears, please enclose FREE lined scissors packet.

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(please print)

Address.....

City.....Zone.....State.....

☐ I enclose payment in full for 3 or more scissors or shears, Nirensk pays postage charges.

☐ Send COD plus postage If less than 3 scissors add 25c for postage